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Deacons celebrate

Marian Van Til

The week of October 15 was a busy one for members and friends of the All Ontario Diaconal Conference of the Christian Reformed Church (AODC). On Saturday of that week the Conference held its 25th annual meeting at the John Knox Christian School in Brampton, Ontario. Besides dealing with business at hand, the meeting served to inform and inspire the 525 in attendance via a keynote address and 16 varied workshops.

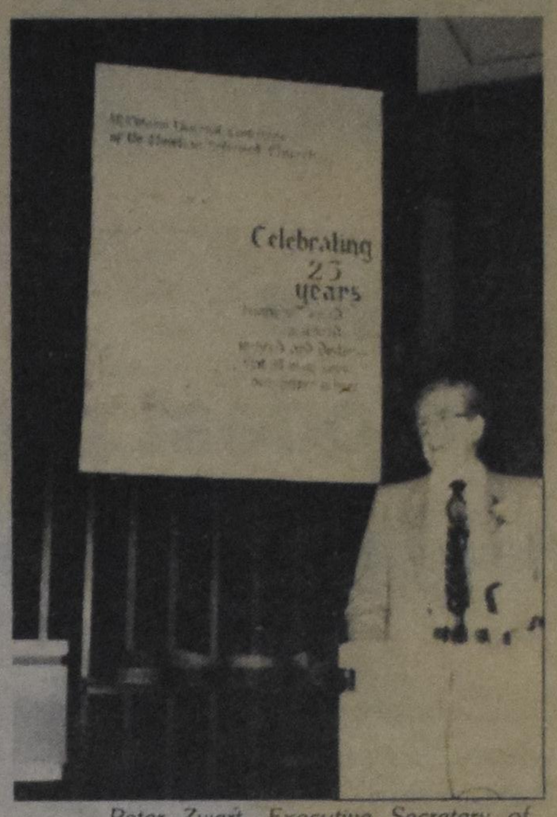
The previous evening a service held in the 2nd Brampton CRC celebrated AODC's 25 years of benevolence.

On Wednesday and Thursday of that week the Diaconal Ministries Leadership Forum met to "discuss and renew their challenge to motivate and stimulate deacons in their ministry," according to Peter Zwart, AODC's Executive Secretary. The Forum consisted of 50-60 representatives of diaconal conferences from Canada and the U.S.

The Friday evening service consisted of a litany of praise and a celebrative message by Rev. H.R. De Bolster, 58, President of Redeemer College, Hamilton, Ontario. De Bolster's message considered the meaning of *benevolence*. Its biblical meaning centers first of all on the needs of people, he said. It is characterized by kindness, love, tolerance, and goodness, according to Galations 5:22, Romans 12:8 adds the concept of generosity. All of these qualities are also found in the parable of the Good Samaritan.

Benevolence differs dramatically from welfare or professional help, said De Bolster. Who then must be benevolent? Deacons, to be sure. But, it is also a quality of our life in Christ, and as such is all-encompassing and unending. It must be expressed by the whole Christian community, De Bolster pointed out.

Continued on page 7 ...



Peter Zwart, Executive Secretary of the All Ontario Diaconal Conference, recounts a bit of history

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Waiting until wedding day better, says Teen-Aid

Jeff Adams

CALGARY, Alta. — One of last summer's hit movies involved a married businessman and an eye catching mermaid who had sex together before they even talked the same language. The hard-to-ignore message: intercourse among the unmarried is OK.

Hundreds of other popular films, television shows, books and songs share the same theme. Apparently chastity is a forgotten virtue and it may even have become a social liability.

But at least one organization is bucking the trend. In an age when about half of all Canadian teenagers have had sexual intercourse, and which led to 47,000 of them becoming pregnant in 1981, Teen-Aid says waiting for their wedding day would have been a better way.

"Our job is to give them good reasons not to," says Linda Britton, one of three women behind a new Teen-Aid information centre in Calgary and the first in Canada. There are 13 more in the United States.

And its head office in Spokane, Wash., Teen-Aid has sold study materials to school boards in eight Canadian provinces for use in health and sex education classes.

Britton said Teen-Aid rejects the popular view among well-known birth control organizations, and among many parents and educators, that "sex is here to stay and all we can do is make sure people do it safely."

Defeats purpose

She concedes that many people "think we're out of the prehistoric age," but argues that providing kids with birth controls defeats the purpose of telling them that pre-marital sex is wrong.

Instead Britton advocates telling teenagers that falling in and out of love is a lot less complicated if they haven't gone to bed together. Indeed, life itself is less complicated because "you're not thinking all the time about getting it on Friday night."

The risk of pregnancy is eliminated — certainly an important factor for an age group that "can't remember to brush their teeth everyday, never mind remembering to take the pill" — and so are concerns about veneral disease and contraceptive complications.

Continued on page 4 ...

Religious TV hearings this month

Keith Knight

The creation of a religious television network is one step closer to reality. Canadian Radio-Television and Telecommunications Commission (CRTC) hearings into the application by Canadian Interfaith Network will get under way in Hull, Quebec on November 26.

The Christian television network is sponsored by 17 denominations and para-church groups, including the Christian Reformed Church. The network would reach 70 percent of Canadian homes through 24-hour-a-day broadcasting — the most ambitious inter-denominational activity ever undertaken in Canada.

The largest religious body in the country, the Roman Catholic Church, has decided not to join the Canadian Interfaith Network at this time. The financial reserves of the Church have been drained by the papal visit to Canada.

Setup costs for the network — estimated at $8.3 million in operating costs and $3.5 million in capital costs — would be raised by a nation-wide appeal, not by separate appeals within individual denominations.

Canadian broadcasting regulations have virtually killed all attempts at creating individual religious broadcasting stations, either on radio or television.

The CRTC has repeatedly urged the creation of a multi-religious television service which would allow for diversity of religious beliefs and which would consequently truly reflect the cultural and religious mosaic within the country.

Other members in the Interfaith Network, besides the Christian Reformed Church, include Anglican, Baptist, Buddhist, Crossroads Christian Communication (100 Huntley Street), Greek Orthodox, Kindu, Lutheran, Mennonite, Muslim, Presbyterian, Salvation Army, Sikh, Unitarian, United, and Zoroastrian.

This is what a soccer club looks like 30 years later

HAMILTON, Ont. — Thirty years ago, 28 young men, all members of the First Christian Reformed Church of Hamilton, formed the Hamilton Pole Star Soccer Club. The club played for three years against ethnic clubs of the greater Hamilton area. Their sponsor was Voortman's Bakery, who at that time was just getting off the ground.

The reunion took place in a Burlington restaurant on October 5. All members, with the exception of three, showed up, accompanied by their wives. Each shared with the group a brief summary of their life since 1957. They enjoyed the display of minutes and reminders of dues not paid, which had come from the archives of Mr. Fred VanderVelde, who together with Mr. Peter Van Dyk organized the reunion of 50 soccer legs.

Thinkbit

Better a simple salad where there is love than a full-fledged dinner with hatred.
Paraphrase of Proverbs 15:17

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Editorial

A modest proposal to all Canadians

News item — October 24: PM wants review of payments to top public servants

There are several reasons why some people make exorbitant wages. Some have a talent that is in high demand, like sports heroes and filmstars. Some are the recipients of government favours or patronage. Others commit crimes and thrive for a while. Again others play the stockmarket or develop a lucrative business.

Recently the Mulroney government has discovered that a few top crown employees receive more than $400,000 a year in wages and benefits. It's difficult to say whether that constitutes a crime or the payment for a talent that is in high demand. Seeing that it all comes out of the public purse, without the knowledge of the public, it probably ranks as a form of theft.

This whole business of excessive wages, for whatever reason, has a strong element of immorality in it. Because at bottom, the wages come out of the one purse of resources we call the creation. God has placed that purse in the hands of humankind — his stewards on earth.

One denarius per diem

It is interesting to note how one of Jesus' parables talks about the kingdom of God and its wages. A master of a vineyard hired workers at different hours of the day. Some came early in the morning and bore the heat of the day, putting in a full day's work. Others were hired one hour before quitting time. All received a denarius.

Now the point of the parable is not to describe exactly how bosses should pay their workers. Paying according to effort is a good economic principle. What the parable is trying to teach us is that the Father in heaven is generous with His grace, and will give it freely to the last as well as to the first.

But may we not learn more from the parable? One denarius constitutes a fair day's wage. The owner of the vineyard made sure that everyone got a fair day's wage. Everyone got what was needed. Is that not the greatest proof of God's grace to us?

Would God be displeased if we practised the same principle in our human economy? Let each person who is willing to work receive a fair day's wage ... but no more.

Restraint against excess

How can this be done? It would be foolish to propose a state-enforced economy in which each person receives a basic wage. We know enough about communism to realize that it kills initiative and freedom.

Voluntary restraint is, of course, the best way to bring about the kingdom. But to accept that as social policy in a sinful society is dreaming the impossible dream.

The first thing one may expect is that Christians set a good example. Churches should point not only to the dangers of wealth (the Bible is full of reminders), but also encourage sharing of wealth and restraint in earnings.

Perhaps the government could help out too without imposing a socialist system. Why not impose a limit on what a person or a family unit can earn? This could be done through taxation. For example, income tax could be set at 100% for income over $100,000. Property or possessions tax too could rise after a certain level to the point where it becomes counterproductive to be extremely wealthy.

A mere proposal

Such restraint would still leave room for initiative and, yes, even greed. Sin cannot and should not be legislated out by force. The idea is not to fight sin and greed, but to protect others from the injustice of not being able to get a day's wage when they are willing to work for it, or when they are prevented from working for it through one or another handicap.

This is a proposal to help us think through what can be done to have a more just society. Perhaps this editorial overlooks some important considerations. It is, by the way, not a sinister attempt to bring socialism in through the backdoor or to forsake the honoured principles of a private enterprise society.

But since we expect government to restrain society from becoming lopsided in other areas (pornography, alcohol, safety) why not expect the same in the economic sphere?

What do you think?

Letters

Avoid confusion on tax-tuition matter

I was very disappointed to read the article entitled "Revenue Canada appeals Muldoon verdict" (C.C., Oct. 5).

Mr. Vandezande gives one the impression that the issuing of receipts for 1984 will or should be changed to reflect the verdict.

In September, a meeting of all school boards was called by the Ontario Alliance of Christian Schools concerning this very thing. The information received at that meeting was quite different from the contents of the above mentioned article.

For example the Muldoon judgment applies only to religious schools that do not charge tuition and have an open admission policy.

I strongly feel that *Calvinist Contact* should have done research on this matter before printing the article. The Ontario Alliance of Christian Schools has been on "top" of this whole income tax matter for a good number of years.

I have already received several phone calls from parents wondering how soon they can expect a refund.

This whole income tax-tuition matter is a very important topic, and I think the one thing we want to do is avoid more confusion.

Jerry Bulthuis,
Hamilton, Ont.

Editorial comment

The article says in fact that "schools which operate ***similarly*** *(emphasis ours) to the Ottawa and Agincourt Christian schools arrange their budgets, solicit contributions and issue receipts" in accordance with the decision. It continues: "Since the circumstances vary from school to school it is difficult to issue a general guideline to the schools, says Gerald Vandezande."*
Editor

May regulate own affairs; not others'

Thank you for your recent front page coverage of the submission to the Minister of Education prepared by the Ontario Christian School Teachers' Association regarding the proposed College of Teachers.

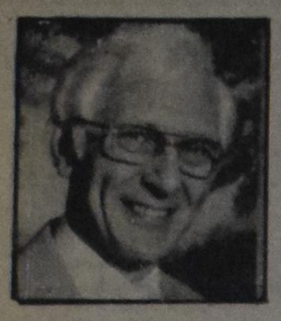
However, we feel we should correct an error that crept into your opening sentence. You write that OCSTA believes that "a teacher's (sic) federation which acts like a union should not be given the power to regulate itself."

Actually, we don't really mind if the OTF exercises the right to regulate its own affairs. It is only when the proposal is made that this organization be given the power to be the licensing agent for the profession that we object.

Perhaps a simple analogy will clarify our point.

If worship were considered to be a matter of vital public interest, deserving public regulation, and if the Roman Catholic clergy were empowered by the government to act as a College of Preachers and Pastors with the right to decide who would be allowed to preach

SKYLIGHTS/WILLIAM R. RANG



A new name for those who conquer

I was named after my maternal grandfather and after an uncle who had died shortly before I was born. We named our children after our parents and we gave them second names that had scriptural meanings. We did the latter to give expression to our own faith and to the faith that we hoped would, by the grace of God, live in our children as well.

Today it is customary for parents-to-be to leaf through a book for a well-sounding name. Folks want to be different. It's less meaningful, I'm sure, and it is not traditional. Yet it is much better than giving children insulting names such as Garbage or Manure-pit.

Of course, you wouldn't want to give your child such a name. However, I've read somewhere that years ago mothers in Africa looked for the most insulting, filthy words they could find in order to name their children. They did this out of fear, not out of faith.

You see, beautiful and well-sounding names belonged to the gods. These would become angry and jealous if a child had a beautiful name. Out of spite and wrath they would take a child with a beautiful name away from earth to the land of the dead.

Come to think of it, maybe it isn't so important what names we give our children as long as we pray and work on their behalf to have them introduced to their God.

The Scriptures tell me that on the new earth I shall no longer be known as William, beautiful name though it be. The Lord has promised to give me a new name, one that will truly describe who I am and will be as a result of His grace over my life. "To him who conquers I will give some of the hidden manna, and I will give him a white stone with a new name written on the stone which no one knows except him who receives it" (Rev. 2:17).

The Scriptures continue by saying that it will be given to one who conquers, that is to one who has come victorious out of the thick of battle.

Certainly, it sounds challenging and a bit terrifying as well, but the truth of the matter is that you and I are more than conquerors — through Him who loved us (Rom. 8:37).

There are days that I am quite curious as to what this new name might be, but I know that I must wait for it. One day it will be revealed and I know already that I will be utterly surprised. Today I can think of myself only as one worthy of but the most insulting and filthy name there is. So do you, I'm sure.

What's in a name?

Quite a lot, isn't there?

William Rang is Principal of the Christian School in Dundas, Ont.

longer letter

Ontario Alliance comments on federal tax problem

Recent announcements of the fact that all payments to Christian schools are now tax deductible have confused many persons. Unfortunately the matter of gifts to charitable organizations is not that simple. One Court Ruling does not automatically establish government policy or solve the many difficulties involved in tax legislation.

In order to provide a more balanced view on the matter of income tax receipts the Ontario Alliance of Christian Schools has prepared this summary of the present situation. Further inquiries should be addressed to the Alliance office in Hamilton.

Adrian Guldemond,
Executive Director,
Ontario Alliance of Christian Schools

Summary of present tax situation — October, 1984

1. What is the law of the land?

1. The law of the land is a complex texture of statutes, (Federal and Provincial) Government Policies, Court Decisions, and Established Traditions of Practice.
2. Dr. S.M. Waddams, Professor of Law at The University of Toronto, says, "It is much closer to the truth to regard the law as a continuing process of attempting to solve the problems of a changing society, than a set of rules."
3. He also says that one judge pointed out "that it would be very hard on the profession, if the law was so certain that everybody knew it," and another judge said, "Everyone is presumed to know the law except Her Majesty's judges, who have a Court of Appeal set over them to correct their errors."

2. What is the O.A.C.S. response to the Muldoon decision?

1. The Board is certainly pleased with the fact that a sympathetic judge was finally found who agreed that the situation needed change.
2. The Board is also aware of the fact that it was a weak decision with some problematic implications, and *stresses* that:
3. The Zandstra decision still stands and has policy status (tuition is not deductible); Information Circular 75-23 is still in effect, and while the Muldoon Decision is being appealed, it has no policy status.
4. The Alliance is very aware of the financial pressure on our parents. However, the Board wishes to encourage our community to take a broader view of justice by not succumbing to the temptation to set legal precedents for small interest groups.

3. Why did the O.A.C.S. not support the McBurney Appeal?

1. No other school organization did or does.
2. The arguments used in the case were limited in effect and biased in favour of certain types of religious schools which charge no tuition and have an open admission policy.
3. The main argumentation did not reflect the Constitutions or practices of the very large majority of *our* member schools.
4. The potential of considerable negative long-term consequences still exists in spite of *one* favourable ruling at this lower level.
5. The O.A.C.S. felt that the time had come for several different strategies. Going to court all the time was not considered to be a good long-range solution, especially because it is difficult to predict and control the eventual outcome of this long and expensive process.

Continued on page 7 ...

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

and lead worship services in the province, then we would immediately recognize the impropriety of the government's actions.

Ike Witteveen,
Public Forum Committee
Ontario Christian School
Teachers' Association

Not an arm, but a body

The brief article in *Calvinist Contact* of October 12 on the recent Work Research Foundation newsletter erroneously described the WRF as "an arm of the Christian Labour Association of Canada."

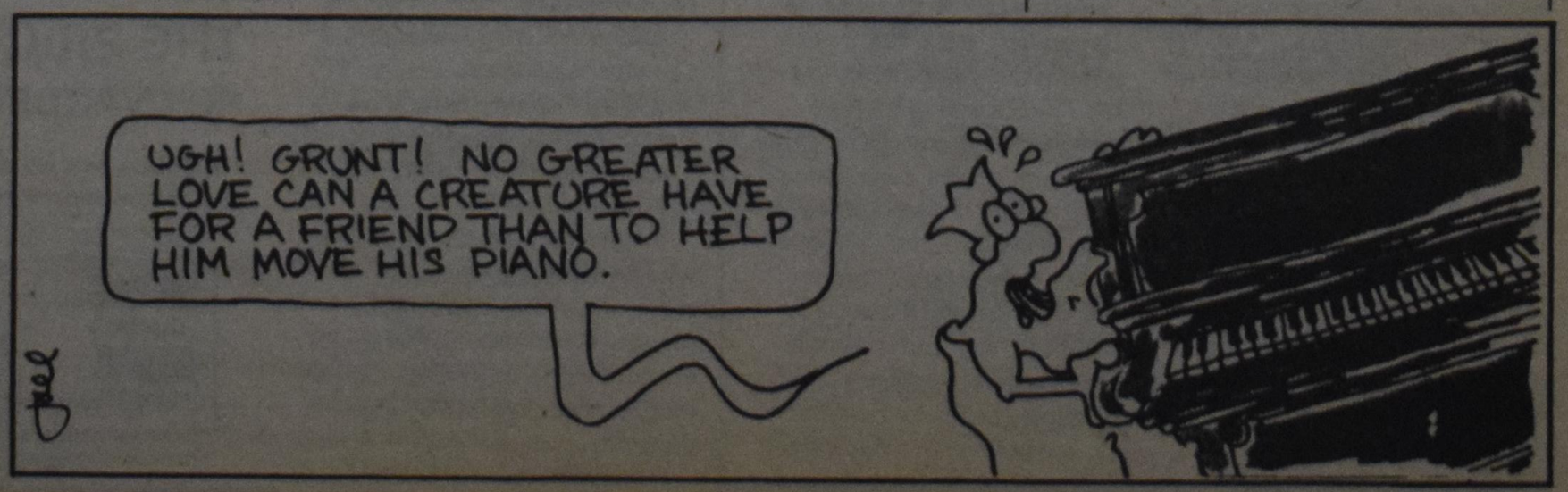
The fact is that the WRF is an entirely independent organization, incorporated in 1974 for the purpose of doing research in industrial relations and economics. It has its own constitution and bylaws and is governed by an independent board of directors.

The WRF seeks to promote a Christian understanding of economics and industrial relations and to cooperate with persons and organizations who deem such cooperation beneficial. It publishes the quarterly *WRF Comment*.

Those who wish more information are invited to write to: Work Research Foundation, P.O. Box 78, Weston, ON M9N 3M6.

Harry Antonides,
Research Director
Work Research Foundation

Pontius' Puddle



Society

Waiting until wedding day better

... continued from page 1.

With her husband Bill, president of the Calgary Stampeder football club, Britton has four children and a foster child. She is Roman Catholic.

As past-president of the Calgary Chapter of Birthright, a group that helps women through unwanted pregnancies but does not provide abortion aid, Britton said she has learned many teenagers become sexually involved because they are lonely.

"They are into it because it means somebody's arms are around them, even if only for a little while ... but tomorrow they're even lonelier."

Message for youth

The same can be said for many adults, but Teen-Aid directs its message towards more impressionable and vulnerable youths.

"We had a generation that weren't told about sex — they had to grope around in the dark — and then we had this sexually inundated generation," said Britton. "Now we need to bridge the gap."

She is pleased that Germaine Greer has begun warning against a preoccupation with sex, but is disappointed that the noted feminist's message is based more on the physical dangers than the psychological dangers that extra-marital sex poses.

Statistics Canada reports that of the 47,000 teenagers who became pregnant in 1981, more than one-third experienced a natural miscarriage or abortion. Among the rest, 88 percent kept their babies, compared with 30 percent a decade earlier.

But one in five gave them up within two years, with most blaming financial or psychological pressures.

Britton said Greer's philosophical about-face is a sign that people are becoming disenchanted with the "anything goes" morality. She estimated that five years ago, or two before Teen-Aid began in Spokane, the group would've failed to gain any significant support.

It is still struggling to gain a solid financial footing in Calgary, seeking aid from the city and charitable foundations, but Britton said there appears to be enough support to keep the information centre operating.

Cheryl Lipscombe, administrator of the Calgary Birth Control Association, said Teen-Aid is probably overly idealistic in trying to get teenagers to swear off sex "but it's a philosophy we certainly would not question ...

"It is important that teenagers view abstinence as an appropriate choice for some."

Lipscombe said her group would never advocate abstinence as a choice for all because the association does not try to impose values or dictate lifestyles.

Open for Sunday business as unusual

Jeff Adams

CALGARY, Alta. — What started out as a minor squirmish here between neighbourhood grocery stores has turned into an all-out war between national merchandisers, with everyone trying to grab an extra dollar by opening their doors on Sundays.

Major department stores including Woolco and K-Mart have begun doing business seven days a week in both Calgary and Edmonton. Several shopping malls in both cities have also opted for Sunday sales, and many more are expected to follow.

Why? Because the Alberta Court of Appeal ruled about a year ago in Calgary that the federal government's 78-year-old Lord's Day Act is unconstitutional under the new Charter of Rights.

Until then, the Alberta government enforced the act by pressing charges against offending merchants. But the court ruling cut the legal legs out from under the province.

In the weeks that followed, only a few stores opened for Sunday business. But the trickle soon became a flood, first the grocery stores, then some department stores and today, whole shopping malls.

Almost everyone involved says they don't want to operate seven days a week, but insist that competitors are forcing them to. (It sounds like the same "they started it, not us" rhetoric that we hear from the nuclear powers!)

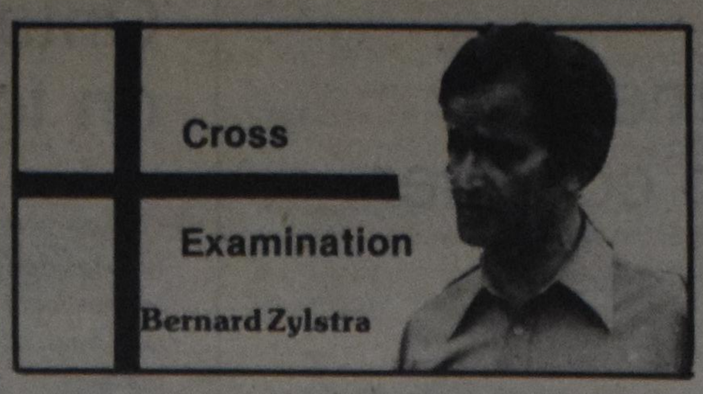
The Alberta decision is expected to go before the Supreme Court of Canada in December, and it's anybody's guess what the final decision will be. The Charter of Rights is designed to guarantee religious freedom, but that can include the freedom to shop whenever one chooses.

The federal government could get around the issue by passing a new act that avoids any reference to religion, and simply forces store owners to close whatever one day a week they choose. Such a bill was proposed last year in the Alberta legislature, allowing merchants to operate Sunday if they close Saturday. But it never became law.

A gallop poll last fall indicated 46.4 per cent of Calgary residents favour Sunday opening for all retail stores. Only slightly more, 47.8 percent, favoured closure. The others had no opinion.

Alberta Attorney General Neil Crawford says the success of any future Sunday-closing law "would require strong backing from the population, and I'm not sure it's there."

In the meantime Christians who have protested stores' seven-days-a-week policy, by refusing to do business there, are finding it tougher and tougher to find a place where they still can shop.



Reaganism is **not** Calvinism

At a recent political rally in Grand Rapids, Michigan, where President Reagan spoke, a banner was unfurled reading, "Reaganism is Calvinism."

Ronald Reagan and his campaign advisors portray the November 6 election as a battle between Christianity and secularism. This is a gross mistake, as is evident from Reagan's own statements about religion and politics.

I would like to comment on a few of Reagan's statements, quoted — seemingly with approval — in a recent issue of *Christian Renewal* (Oct. 8, p. 5).

Reagan: "I want you to know that this administration is motivated by a political philosophy that sees the greatness of America in you, her people ... and ... the institutions that foster and nourish values and concern for others and respect for the rule of law under God."
Comment: Rev. Billy Graham is more accurate about the spiritual foundations of the United States. Recently he said in Vancouver, "I used to give the impression that the Kingdom of God is very much like America. I was wrong."

Reagan: "Now I don't have to tell you that this puts us in opposition to ... a prevailing attitude of many who have turned to modern day secularism, discarding the pride and time-tested values upon which our system is based. No matter how well-intentioned their value system it's radically different from that of most Americans."
Comment: This places Republicans on the side of Christianity and the Democrats on the side of secularism. Nonsense. In fact, *both* parties are based on a secular philosophy. It is thoroughly misleading to think that the humanistic, conservative Right is fundamentally more Christian than the humanistic, liberal Left.

Reagan: "I'm accused of being simplistic at times with some of the problems that confront us. I've often wondered — within the covers of that single Book (the Bible) are all the answers to all the problems that face us today if we'd only look there."
Comment: The Bible is not a textbook which we can quote in solving the complex problems which the Reagan administration faces. The Bible does indeed provide a view of man and society on the basis of which a distinctly biblical approach to political practice can be developed. But I know of no one in the Reagan administration who had developed a coherent, consistent, and biblically-directed understanding of the political order. Instead, the Bible is generally abused as a source of handy quotations to please a fundamentalist audience.

Reagan: "Each year, government bureaucracies spend billions on problems related to drugs and alcoholism and disease. Has anyone stopped to consider that we might come closer to balancing the budget if all of us simply tried to live up to the Ten Commandments and the Golden Rule?"
Comment: This is quite hypocritical. No American president has run farther away from balancing the budget than Reagan. The deficit in the current fiscal year is close to $170 billion. This means that the Reagan administration spends $500 million more per day than it receives. Why? Not because this administration overspends on "problems related to drugs and alcoholism and disease," but because it overspends on defense and refuses to raise taxes.

In the past I have said positive things about Reagan. I did so because in the context of the humanist alternatives between Right and Left, Reagan provided solutions we badly needed, particularly with respect to inflation and unemployment. In this way he contributed to the economic recovery in the U.S.A. Now, after four years in office, it is clear that Reagan's deficits fuel that recovery. With these deficits, Reagan is courting future economic disaster.

In the November 6 election important issues are at stake. But, sad to say, not the issue of Christianity and secular humanism. The Right has no monopoly on religion. The Left has no monopoly on secularism. Reaganism is not Calvinism.

Dr. Bernard Zylstra is President of the Institute for Christian Studies, Toronto, Ont.

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Issue

What does Lois Wilson have to say about disarmament?

In the September 7 issue of C.C. we printed the partial text of a fundraising letter by the Very Rev. Lois M. Wilson, as well as Mr. Harry Antonides' reply. Lois Wilson has asked us to reprint her address given at the United Nations Second Session on Disarmament in June of 1982. She feels that by doing this we would provide the readers of C.C. with a more exhaustive statement of her views on peace. Below follows her address:

Address to the United Nations special session on disarmament, New York — June 25/82

... My generation is the first in human history to come into adulthood knowing that the human race has the ability to destroy all life on earth, and possibly earth itself. Only last year on a visit to South Korea and Japan did I realize again the *continuing* destruction of life, passed on through genetic defects to the second and third generation of children born to survivors of Hiroshima and Nagasaki. Our generation *did* know that after August 6th, 1945, the world could never be the same again. Yet even with that knowledge, we continued to bear children, live our ordinary lives, do our work, plan for our future.

What has come into our consciousness in the last few years is that the force of bombs used at Hiroshima and Nagasaki is very *small* compared to the force of today's nuclear weapons.

We represent a community of faith that believes that God is the creator of life and not the dealer of death and that what he wills for people in the whole inhabited world is that you shall "have life and have it more abundantly."

It is untenable and shocking to us that the leaders of any nation today can speak at all about "winning a nuclear war," or a "limited nuclear war," or about "overkill."

Such apparent distorted use of the English language needs to be named for what it is, and that name is sin — albeit social and historical sin. It is not what God intends.

It is my generation also that has come into adulthood knowing that the problems of the world know no national boundaries and that we are facing ultimate issues of life and death in a way that our parents did not.

We are aware, for example, that since World War II there have been over 130 armed conflicts in the world, all taking place in the Third World, with the First World also implicated. Yet, along with this knowledge goes the flip side of the coin, which is that for the first time in history, conditions exist whereby global peace could be assured.

Permit me to make four or five comments about the struggle for peace and justice as realities to be achieved in our world.

1. Disarmament is part of the struggle for a just and healthy society

One of the main deterrents to war and the achievement of peace is the adequate provision of food, social and economic security to all peoples of the world and a fair sharing of the resources this earth affords. The churches are not so naive as to believe that we are not dealing with principalities and powers, and strong self interest. However, we affirm and say clearly to you that in our view disarmament is not simply a technical matter, but rather is a moral issue and a political issue in our world. Disarmament and the achievement of peace must be willed and won by ordinary people and the leaders of the people must respond to that moral and political will.

2. Movements to Disarmament challenge the ideology of national security

The doctrine of national security, so prevalent around the world, should be an instrument to secure social security for peoples. But the doctrine has been used to demand human rights, to support law and order at the expense of human dignity, and to bolster militarism linked with economic exploitation.

We affirm as strongly as we are able that the only worthwhile security to anyone is the guarantee of full participation in one's own nation and in its policies. The buildup of arms on one side will always be answered by the buildup of arms on the other side.

3. We affirm the need to work for mechanisms and structures to secure disarmament and a just peace.

We therefore affirm the covenants which have been made through the United Nations and pledge support to these mechanisms.

4. We affirm disarmament is not only the concern of states persons.

The Very Rev. Lois M. Wilson

The concern to bring about justice and peace must be in response to the conscience of people. Do we care so little about our children and the Creator of life that we do not speak or act? We are well aware that disarmament will have some economic repercussions in our various countries, but we affirm the necessity to create alternate kinds of employment which would support the social and economic needs of people in contrast to the arms industry.

We understand faith as a reaching out in trust to other human spirits and *not* a building of walls or a holding on to known securities. What we must work for is a lowering of hysteria on both sides of the world, a recognition by world governments that a nuclear war could not be won by any nation or any power.

Four proposals:

We wish to make four proposals on behalf of Project Ploughshares to the U.N. Second Special Session on Disarmament.

1. We would urge full support to an immediate global freeze on the testing, production and deployment of nuclear weapons and the delivery vehicles. We would hope that nation after nation would declare its intention of becoming a nuclear weapon free zone within a specific time, and to establish an international monitoring system to ensure compliance.
2. We will continue to press for the adoption of a "strategy of suffoccation" as advocated by our Canadian Government in 1978, including these four elements:
(a) a comprehensive test ban
(b) an agreement to stop the flight testing of all new strategic delivery vehicles, such as Cruise missiles
(c) an agreement to prohibit all production of fissionable material for weapon purposes
(d) an agreement to limit and then progressively reduce military spending on new nuclear weapon systems.
3. Encourage all nations including our own, to pledge never to be the first to use nuclear weapons.
4. To support the launching of a world disarmament campaign and fund, under United Nations auspices; as advocated by the U.N. Secretary-General, to mobilize world public opinion for disarmament. A major program of such a campaign could be a U.N.-sponsored world referendum on disarmament conducted by national governments with a ballot agreed upon in the U.N. General Assembly and with U.N. observers present for all national votes.

The temptation is to shut out from our minds and hearts all the horrifying things in our world because they are so complex and so difficult. But to think that the problems of war and an escalating arms race and nuclear weapons may just possibly go away, is to hide our heads in the sand. They will not go away. It is not all happening on television. It is happening here on the earth which is the Lord's and we are the gardeners of that earth.

We reaffirm our faith in the God of hope who opens up a human future. We work and pray and speak out for peace and disarmament and for human and caring justice for all peoples in the whole inhabited world.

The motivation for Christians in the peace and disarmament movement lies in our commitment to the gospel, which demands that we love both God and our neighbour, who bears God's image. How to be faithful to the gospel of peace in a violent world is our dilemma as it is of others as well. We speak to you, then, out of the community of faith which gathers around the crucified Lord, where bloody death is somehow changed to life and hope.

Rt. Rev. Lois M. Wilson,
Moderator,
The United Church of Canada

Cinema summaries

Marian Van Til

Places in the Heart

Rated **A***dult* **A***ccompaniment*
Stars Sally Field, Danny Glover, John Malkovich
Directed by Robert Benton

The year is 1935, Waxahachie, Texas. Edna Spaulding (Sally Field) has lost her husband. She is about to lose her farm. With her two young children she must make ends meet. Alone, it would be impossible, but a homeless black man and a blind war veteran help her produce the cotton crop she needs to hold off the bank. However, it is Spaulding's low-keyed faith which gets her through the hard times.

Christianity is the underlying force in the town. This does not make the characters "saints." Their relationships evolve with true-to-life complexity. In fact, this is a film about determination and racial hatred, caring and self-promotion, faith and broken troth.

Benton begins and ends the film with acts of worship — mealtime prayers and a reconciling communion service. Perhaps significantly, both scenes are accompanied by the sound track singing of "Blessed assurance, Jesus is mine ..."

Benton raises questions of justice and piety which go beyond the Christian traditions the townsfolk don't think twice about. Three times Benton quotes E.C. Bentley *(Trents Last Case)*:

> Between what matters and what seems to matter,
> how should the world we know judge wisely?

A superb performance by Sally Field. The child actors (Yankton Hatten, Gennie James) are delightful.
Recommended.

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Church

Former educator is ordained

Marian Van Til

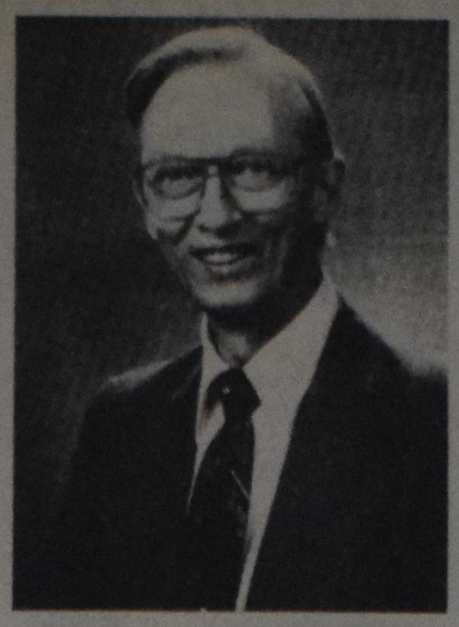
A churchful of visitors, family and friends witnessed the ordination of John E. Top, 52, a former Christian school principal, on October 5 in the Collingwood (Ontario) Christian Reformed Church.

This event was unique: Top's determination and perseverance brought him to a CRC pastorate under the provisions of Article Seven of the church order. Article Seven allows men of exceptional ability to be ordained without completion of the normally prescribed seminary training, if the denomination's need for their ministry can be demonstrated.

The ordination service was conducted by Rev. Jacob Kuntz of Kitchener. A highlight was the laying on of hands, with 11 ministers and two elders representing Classes Huron, Hamilton, and Toronto participating in this ceremony. Top's daughter Sharon, Marvin Oldejans, both Redeemer College students, and Top's uncle, Willem Braam provided piano, vocal, and organ music for the service.

John Top assumed his new role in the Collingwood congregation on October 7 by preaching his inaugural sermon, "An Ambassador for Christ."

From 1959-1982 Top served as principal to two elementary schools (Wyoming and Fruitland, Ontario) and two high schools (Toronto and Hamilton, Ontario). Top says during his family's stay in Fruitland he began to believe he should attend seminary. Circumstances prevented that but never squelched his desire to become a pastor.



Rev. John E. Top

Rev. Top has been warmly received as pastor after serving for two years as "Stated supply" for the congregation, reports consistory member Richard Golby.

Please note: Calvinist Contact will no longer report installations of pastors but will report ordinations, since the latter are once-in-a-lifetime events.

Church News

Christian Reformed Church

Accepted

— to Bethel, Saskatoon, Sask., Rev. Herman Van Niejenhuis of 1st, Kingston, Ont.

— to 1st Calgary, Alta., team ministry, Cand. John Poortenga.

Rime or Reason

With his family growing
Solomon had to be wise,
he always bought a lot, though
in the large economy size.

Sy Nodd

Pastor Pete honed his sermons
like a razor on a strop
but a Dutchman from Mt.
Vernon
called them nothing but a flop.

Klaas Sis

Roberts' hospital and association hurting for patients and cash

TULSA, Okla. (EP) — Less than three years after it opened under what he called divine directive, evangelist Oral Roberts' City of Faith Hospital is scrambling for earthly help.

The $150 million hospital — familiar to millions who follow Roberts' religious broadcasts on TV — lacks patients, lost $10 million last year and cut 244 jobs.

"I'm not sure we've done a good enough job of marketing the City of Faith," said hospital president James E. Winslow.

He blames the institution's problems on a nationwide reduction in hospital patients that's forcing hospital cutbacks across the USA.

Ninety more jobs were cut at Roberts' Evangelistic Association, which raises money for the City of Faith. The layoffs surprised Tulsa residents who have watched Roberts' empire — propelled by his broadcasts on 190 TV stations and 150 radio stations worldwide — grow into one of the city's top 20 employers with 2,300 staffers.

The Roberts complex includes the $250 million, 4,500 student Oral Roberts University. It drew 201,000 visitors last year, making it Oklahoma's No. 1 tourist attraction.

In the mid-1970s, Roberts planned the City of Faith — even before he had raised money for it — when a figure of Christ appeared to him in a vision. In 1980, he said another 900-foot vision told him to continue the project. The message: Patients should be treated with prayer as well as medicine.

Winslow predicts growth for the hospital, saying its losses have been cut from $26 million three years ago. The hospital had to fight to get started. The Tulsa Hospital Council sued Roberts in 1978, saying City of Faith would cause a glut of local hospital beds. Roberts won in the Oklahoma high court.

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Pastoral Pondering

Family visitation: A thing of the past?

Rudy W. Ouwehand

This fall the elders of most Christian Reformed churches will again begin the annual program of family visitation. One or two elders, or the pastor and an elder, will make an official call upon a family or individual to discuss spiritual matters.

Some people think that this practice belongs to the past. In today's modern world we live at much too rapid a pace to be too concerned about the spiritual welfare of our families. We are much too busy to set aside a whole evening for that. And our children are too involved in playing, doing schoolwork or watching T.V. to be required to sit through such a boring evening. Isn't it sufficient to let every member worry about his or her own spiritual welfare without making a "church-thing" out of it?

Calvin's practice

Let's go back to see how this practice arose and why the Christian Reformed Church still thinks it is important.

At the time of the Reformation, John Calvin and others instituted a system of family visitation which they believed was a return to the practice of the First Century Christian Church. They connected Family Visitation with the celebration of the Lord's Supper. (Calvin's ideal was that each family should be visited every week).

It was expected that the minister would make all such visits; however, it was soon realized that in larger congregations this was impossible, and elders became involved as part of their task in the supervision of the congregation's spiritual life.

Pastoral care

Since 1618 when the CRC Church Order was first written, the importance of home visitation has been recognized. The present, revised Church Order states in article 65:

Pastoral care shall be exercised over all the members of the congregation. The minister of the Word and the elders shall conduct annual home visitation, and faithfully visit the sick, the distressed, the shut-ins, and the erring. They shall encourage the members to live by faith, comfort them in adversity, and warn them against errors in doctrine and life.

It is good that the minister, the elders, and deacons are on hand to help when you or your family experiences some manner of distress. But what if nothing goes seriously wrong? Are you not still a member of this Church family? Don't you want to feel (or even just to *know*) that the Church does care about *you* too?

How about your own family? Do you only pay attention to your children when they are sick or bad? In the Church of Jesus Christ we are just like a family — brothers and sisters in our Lord Jesus Christ. So as members of a family we must show concern for the whole family, sick or healthy. Family visitation is intended to help you feel a part of the family of your congregation.

Spiritual health

Through these visits, the consistory members, in whose hands Christ has entrusted the supervision of this part of His people, can keep in touch with the needs of the church family. They can find out whether or not your church's educational program is successful.

It keeps the consistory in touch with the spiritual health of the congregation. (Are members so close to sainthood that they don't need to go to Church or study the Bible? Or are they so far away that they have no interest?)

There is opportunity for a sort of "preventive" pastoral care. Why wait until you are sick to see a doctor when an earlier visit can help to prevent illness?

Find the time

You see then, Family Visiting is important, for *you* and for your *Church*. That's why you are asked to cooperate. Your consistory asks you to make time for the visit for your own sake. (None of us is so strong that he or she can stand in this world, against the attacks of Satan, without the support of fellow Christians!) If you are part of a family find a time when your whole family can be present, children and young people too, for when they were baptized *we* all promised to help you look after their spiritual well-being.

Above all keep in the centre our Lord Jesus Christ, for in Him we are united in a bond which is longer lasting than our earthly family ties. May He encourage us as we visit each other this year.

Rev. Ouwehand is pastor of the Covenant CRC, Woodstock, Ont.

Deacons celebrate

... continued from page 1.

The keynote speaker for the all-day Saturday meeting was 80-year-old Sister Constance, S.S.J.D., coordinator of work with the elderly for the Anglican diocese of Toronto. The Sister took up the theme for the two days: "Benevolence is a quality of Life in Christ." Her remarks reiterated De Bolster's: Doing goodwill in the name of Christ is the task specific to deacons, but is also the calling of all God's children.

Three "original" deacons of the Hamilton-Grimsby area who took part in the first organizational meeting of OADC.

According to AODC past-president Fred Wind, Sister Constance is "diminutive but quite resolute. She speaks with a sense of fiery enthusiasm."

Sandy Van Rijn, secretary to Peter Zwart says Saturday's workshops were interesting and helpful according to those attending them. The one she was able to attend, led by a Royal Canadian Mounted Police (RCMP) officer, was "an eye opener." It addressed "Deacons and the Problems of Drug and Alcohol Abuse."

Other workshops, led by CRC ministers or other experts on specific topics, dealt with deacons' relationships to the elderly, the bereaved, native awareness, the needy, stewardship and lifestyle.

Two workshops were held outside the meeting site - one at the Brampton Correctional Institute, led by the Institute's Baptist chaplain, the other at Holland Christian Homes, a home for the elderly directed by Albert Vander Mey. Vander Mey led that workshop.

The AODC was established in 1959 "as a 'service vehicle' to the deacons, the diaconates and the Diaconal Conferences in Eastern and Midwest Canada," says one of the Conferences flyers. "It assists its deacon member in developing a better awareness of the diaconal mandate: 'To serve in the name of Jesus Christ those who have no helper.'"

The Conference was founded by the deacons of the Mt. Hamilton CRC, Hamilton, Ontario. They were convinced of the need to seek closer contact with other diaconates, and wanted to find a way to understand the mandate given to deacons. The AODC's first annual meeting was held in October, 1960. Since then, the third Saturday of October has been set aside for that purpose.

Kuyper's Kapers

Thousands visit the Huguenot Museum in Berlin

BERLIN, GDR (RPS) — Since the Museum of the French Reformed congregation in Berlin (GDR) was re-opened late in October 1983, more than 17,000 people have visited its premises. Among them there were over 150 organized groups, the majority of non-religious background. The library and the archives of the French Reformed congregation are also steadily visited by scholars, film producers and other interested persons.

The reopening of the Huguenot Museum happened a few months after the inauguration of the so-called French Church which was bombed during the war and recently rebuilt. The French Church traces back its origins to the migrations of Huguenot refugees fleeing from France after the Revocation of the Edict of Nantes (1685).

Present tax situation

... continued from page 3.

4. What is the O.A.C.S. strategy?

1. The old strategy was going to court.
2. The current strategy has several dimensions:

a) Regular negotiations and consultations with the officials in Revenue Canada in order to change IC 75-23.

b) Support for the activities of the Federation of Independent Schools in Canada in its attempt to obtain a change in the Income Tax regarding the deductibility of tuition.

c) Obtaining expert accounting advice and implementing an effective bookkeeping system for the schools while we work for new policies from the government.

d) Lobby in order to ensure that so-called tax benefits do not change or influence the way our schools operate.

5. How successful has this strategy been?

1. The negotiations in 1980 to change IC 75-23 failed. Although the Department was willing to consider changing the policy (it has no desire to get in on the process of defining religion) the various independent school groups could not come to an agreement on the new policy. Hence the old one was left intact.
2. The O.A.C.S. negotiations to reach an interim agreement were successful. As a result of the OACS-designed accounting system, we have saved our parents who are supporting Christian education at least *2.8 million* dollars for the tax years 1980-1983.
3. The O.A.C.S. efforts to stop various reassessments from 1980 to 1984 have been successful.
4. The effort to change the Income Tax Act is still in process. This is difficult because tax policy is set by the Department of Finance and not the Department of Revenue which only collects taxes. Finance in turn determines how much money the government spends on various social programs.

6. What is the Federation of Independent and Separate Schools of Canada trying to do?

1. F.I.S.C. (Mr. G. Ensing, Executive Director) is proposing that an amendment be made to Section 60 of the Income Tax Act. This is the section that allows direct deductions of tuition payments from taxable income of the student. The intent is to make this universally applicable to all parents as well.
2. In doing this the whole matter of parental payments will automatically be taken out of the debate over what constitutes a charity or a religion (Sec. 110 of the Act). A further advantage is that this will be applicable to *all* types and levels of schools and hence will not discriminate on the basis of religion or curriculum.

7. Should the schools all take the same position?

1. Each school is free to act in accordance with its own Constitution, i.e., on the basis of biblical principles.
2. However, the principles should not be suddenly reinterpreted for the sake of a few extra tax dollars.
3. Furthermore, experience has shown that special interest types of policies are self defeating in the long run.
4. But even if a school can *honestly* match its current principles and practices with the vague criteria defined by Judge Muldoon, the point is still that this is *not* government *policy*!
5. Diversity already exists within our community. Hence each board should prayerfully consider its responsibility for the welfare of Christian education.
6. The Alliance is confident that its current position is in the best long-term interest of maintaining a distinctively Christian and prospering Christian school movement.

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School

Chalkmarks

Terrifying, terrible, horrible

Grade six students at John Knox Memorial Christian School in Fruitland, Ont. were given beginning sentences and asked to complete those thoughts in a short story. Here are some results.

The terrifying insect

I tossed in my sleep. Restlessly my eyes opened. It was the most horrifying insect I had ever seen.

It was big, twice the size of me. The insect was orange with large yellow spots on it. His front two legs had pinchers on them and it pinched you every time. If it pinched you long enough it would take a hunk out of your skin.

Oh, it was so awful — the thing kept pinching me. Finally I had six hunks out of my arm.

Huge antennaes came out of its head and whipped me till I was black and blue. Hind legs cut from under the bed to squeeze the breath out of me. Middle legs pulled my hair till it got two hands full.

I finally found out it liked hair. Jumping out of bed, I ran to my Grandmother's room and got her wig. Flinging it into my room, I was suddenly scared that it might not like wigs. When I peeked into my room, I saw it devouring the wig.

Trying to think what else it might eat made me scared. Suddenly I thought of something. Running to my little sister's room I grabbed some dolls and toys and flung them into my room. The thing devoured all of my little sister's toys completely. Then it jumped on my bed and started panting.

All of a sudden it burst and I was so relieved I collapsed on the floor.

In the morning my mother found me on the floor with my sister's toys and my grandmother's wig on the floor. She asked me what happened but I told her she wouldn't believe me anyways. Picking up the toys and wig I was very glad it was over.

Wendy Booy

The terrible wolf mantis

I tossed in my sleep. Restlessly my eyes opened. It was the most horrifying insect I had ever seen.

Huge saucershaped eyes pierced the dark. I rubbed my eyes Was I awake? Yes — Goose bumps crawled up my back.

The moonlight centered on the insect's claws on my white windowsill. I wanted to yell and scream but I froze with fear. My eyes could not leave the windowsill.

Does it fly? Does it bite? Would it reach my bed?

Suddenly his mouth opened. Inside were long, sharp fangs! Banging on the walls did not awaken anyone. My only chance, I decided was to strangle it, so I reached for its neck. Just when I had my hands around it the light flicked on. It was my sister. She said, "Jenny, what are you doing with my pet wolf mantis?"

And she took him away.

Jenny Dekker

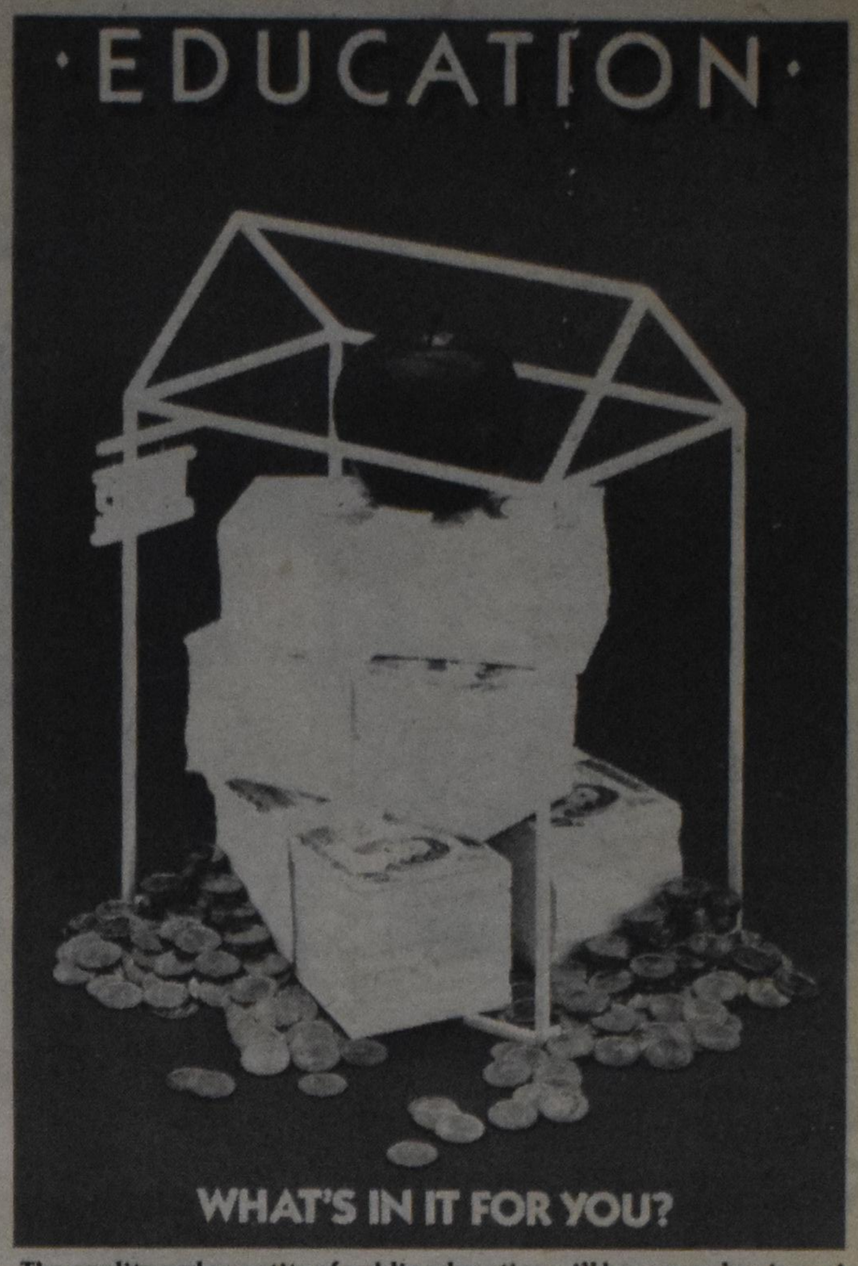
Fair play codes for Christian schools

Recently I came across a fine booklet entitled "Fair Play Codes." We all know that while sports participation can be healthy for children, this is not always the case. Some adults display unrealistic expectations and attitudes in children's sports programs.

As a Christian school we believe and teach that our bodies are the temples of the Holy Spirit (Romans 12). A primary goal of physical education for Christians is to keep their complex, wonderful bodies functioning with efficiency so that they may carry on lifetime pursuits. Someone has said that "it isn't whether you win or lose, but how you play the game." How true! Here are some suggestions for a 'players code':

1. Play for the "fun of it," not just to please your parents or coach.
2. Play by the rules.
3. Never argue with the officials' decisions. Let your captain or coach ask any necessary questions.
4. Control your temper — no "mouthing off," breaking sticks, throwing bats or other equipment.
5. Work equally hard for yourself and your team — your team's performance will benefit and so will your own.
6. Be a good sport. Cheer all good plays, whether your team's or your opponents'.
7. Treat all players as you yourself would like to be treated. Don't interfere with, bully or take unfair advantage of any player.
8. Remember that the goals of the game are to have fun, improve your skills and feel good. Don't be a show-off or always try to get the most points or penalties.
9. Cooperate with your coach, teammates and opponents, for without them you don't have a game.

(Reprinted from the Newsletter of the Cedars Christian School in Prince George, BC)



The quality and quantity of public education will become a key issue in *the next Ontario election. Even though a date has not yet been set, it is expected some time in the spring. This book: Education — What's in it for you? was recently released by Education Minister Dr. Bette Stephenson. Two provincial government studies, one dealing with funding for separate schools and one looking at private (including Christian) schools, will guarantee that it will be an election issue.*

Overview of Canadian education

The Canadian Education Association has just published the third edition of its Overview of Canadian Education.

The new edition gives a general description of Canadian education, its structure and support, its practices and policies on such aspects as curriculum, examinations, and attendance.

Almost 5 million elementary and secondary school students, 296,000 community college students and 388,240 full-time undergraduate and 51,680 graduate students were enrolled in Canadian educational institutions last year. Some $30.2 billion (8.1 per cent of GNP) is spent on public education in this country.

This is just some of the statistics which fill the 56 pages of the book. An appendix contains brief notes on a selection of national educational organizations and federal departments and agencies that have an interest in education.

Copies of An Overview of Canadian Education may be ordered for $6 each from the Canadian Education Association, Suite 8-200, 252 Bloor St. W., Toronto, ON M5S 1V5. Payment should accompany the order.

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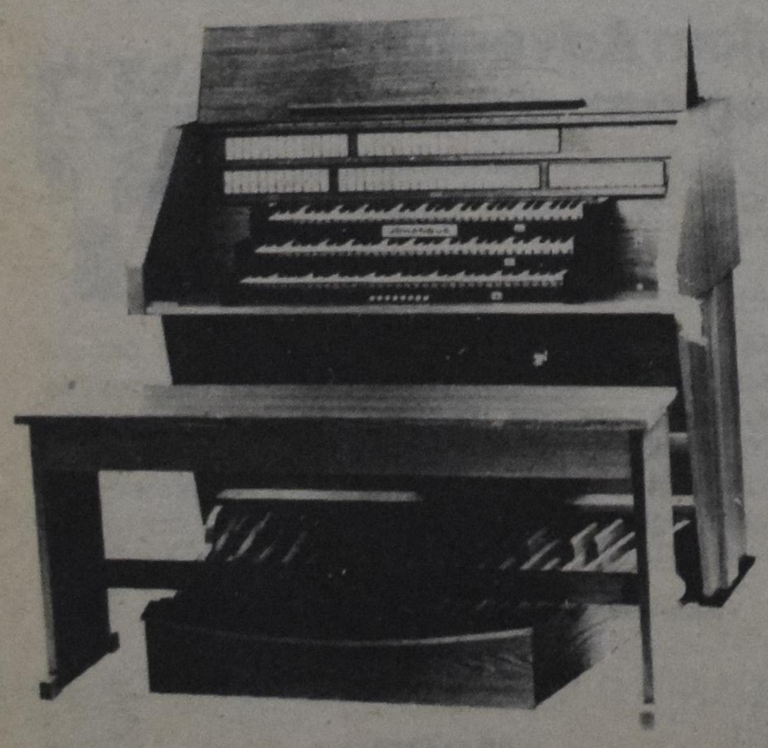

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Art

Kurelek art: Preaching in the footnotes (II)

Calvin G. Seerveld

Kurelek's painterly art embarrasses most professional art critics, because he is largely self-taught and because he is explicitly Christian. When the Art Gallery of Ontario announced their large Kurelek show in *The Gallery* of October 1984, they kept their distance, very discretely:

William Kurelek (1927-77) believed his ability to make art was a gift from God, and so must be used in God's service. This unfashionable conviction set him apart from his contemporaries ... Kurelek's Vision of Canada, opening at the AGO October 13 through December 2, is just that — one man's individualistic and sometimes quite extraordinary look at his environment ... Kurelek as an artist has not always found favour among Canadian curators and critics ... (p. 2).

Patricia Godsell's lavish book, *Enjoying Canadian Painting* (1976) classified Kurelek with "untrained artists" and someone like Ojibway Indian artist Morrisseau. Marxist Barry Lord's *The History of Painting in Canada* (1974) praised Kurelek's painting for its "social realism" on farm and working-class folk, but rejected Kurelek's treating people as sinners who were dependent upon divine salvation as something "unscientific" and bad for his art.

So it is a great strength of Joan Murray's edited book, *Kurelek's Vision of Canada* (Edmonton: Hurtig Publishing Ltd., 1983) to take this self-taught, openly Christian painter who is outside the Establishment sympathetically serious, and to establish critically that panoramic landscape is the key to the artistic idiom of Kurelek's painting. (Page references in this article refer to Murray's book).

The ground overwhelms

To be exact, Kurelek paints *scenes*. Things happen in the endless fields Kurelek depicts. The land is never painted to be just a landscape (p. 10). Yet the enormous stretches of sky and land or snow and water, hills or night, blocked out so carefully like a quilt covering the whole universe, are what dominate in their quiet immensity almost every painting since 1960.

It's true, when figures are closer up and larger (cf *Ambush in Manitoba*, *Who has seen the Wind*, 3), their lumpish bodies and simplified contours show how Kurelek admired Bruegel's earthy rogues and lowly, boisterous folk. But even then, Kurelek's homely folk do not fill the painting: Kurelek's people are there in a huge world.

And normally the ground — background, foreground, middle-ground — is not a frame for the people but is what overwhelms with grandeur the animals and human creatures who work, relax, marry, play, and bury their dead on the earth. "Man was given the divine commission to subdue the earth and make it his," wrote Kurelek in 1973 (p. 76), but the immensity of the world Kurelek paints shows how small and weak humans really are too (p. 71), especially in the face of "natural" spectaculars (like valleys and mountains, the Northern lights) and catastrophes (floods, prairie fires).

Mourning better than carousing

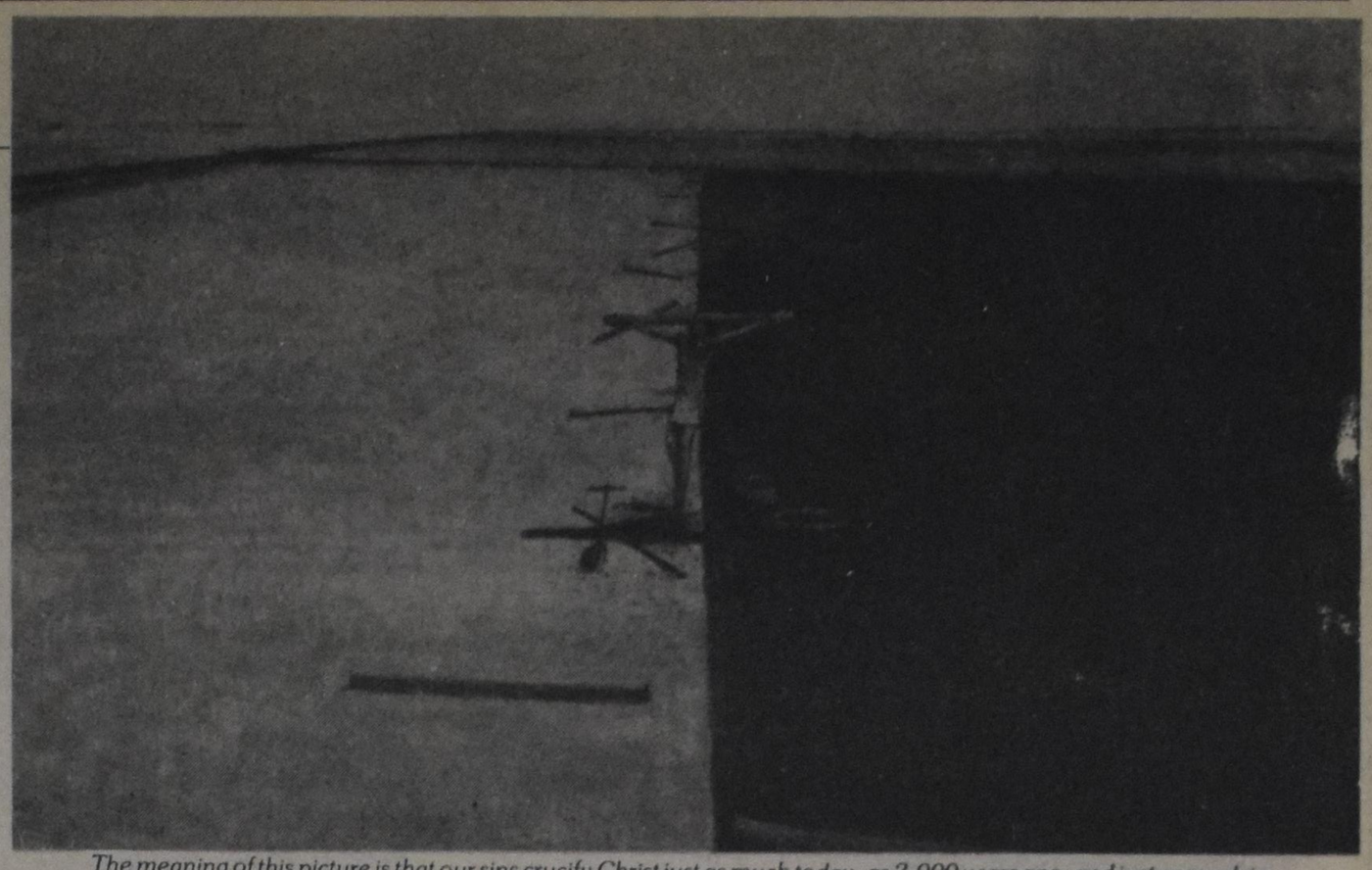
Kurelek painted the tragedies of ordinary life (*Flu Epidemic in Alberta*, and *Lest We Repent*) as well as the sunny moments. The truth of Ecclesiastes 7:1-4 resonated deep in his heart: it is better to face the day of mourning than to carouse in the mirth of successful parties, because death faces everyone with what life is all about.

That's why there is often a brooding footnote to many of the pleasant vistas, even a crucifixion hidden in the underbrush (*Don Valley on a Grey Day*) or the mushrooming cloud of atomic conflagration at the horizon (*In the Autumn of Life*). Sometimes the disaster pictured is a local one, like a burned barn stage center that shows that everything the hardworking family has spent decades building up is destroyed (*A Ukrainian Canadian Prairie Tragedy*). Other times the forlornness is simply felt in the wide-open, empty spaces, with no one visible (*Trustees Meeting on the Barber Farm, Regina*).

An aura of strangeness

The minute attention to realistic detail on every inch of the canvas contributes to the hint of a surrealistic strangeness in the paintings (cf *The Atheist*). No wonder Kurelek appreciated Andrew Wyeth, Edward Hopper, Ben Shahn, and Alex Colville (p. 14), who often conjured up the Existentialistic aura of foreboding crisis by a similar technique.

I think the comparison of Kurelek to Hieronymous Bosch (pp. 13,74), however, is mistaken. Both Bosch and Kurelek believed in the grip of sin on people's lives and painted it; but Bosch's painterly world is a vibrant, topsyturvy tumble of fantastic imaginings: Kurelek keeps his natural theology of beautiful creation ("Amazing Nature") and his supernatural apocalyptic judgments ("Amazing Grace") *next* to one another, not one permeating the other, and the over-all feel is one of simple, even placid happenings, no matter how severe or evil they actually be.



The meaning of this picture is that our sins crucify Christ just as much today, as 2,000 years ago, and just as much in Western Canada, as in Palestine. The farmer and his sons doing the fencing may have had an argument just before dinner or one of them may have enjoyed a lustful thought. Or got an idea how to revenge himself on neighbours, etc.

Each painting a parable

Kurelek used photographs a lot in doing his painting (pp. 16,45,49). Such a practice reinforced the simplified, picturesque flatness of the pictures, although the paint-scratched-out details keep one's eye interest jumping before each view. Each painting is out to make a single point. As in a parable or a poster, all the minute, authentic detail aims at reinforcing *one* main story or lesson.

As a result Kurelek paintings have a simplicity to them. *Night Hunters* or *No Grass Grows on the Beaten Path* are not ambiguous. The straight and narrow diagonal line restfully makes you feel immersed in the vast tract of land, and you quietly absorb the thought that animals hunt and kill one another, and grass does not grow where man and beast walk. Very simple, but worth meditating about.

And that is precisely how Kurelek preaches in his artistic painting: in the footnotes or margins, in the titles and themes, a soft-sell with self-including humour ("It is the sins of men, and that includes mine (that's why I use we, our, us, in my titles) ..." p. 75).

Pictures are democratic. If there is a sermon contained in them it can be taken along or left behind when the viewer leaves the gallery. (p. 75).

I don't want to force my message on people, and sooner or later I may offend somebody, says Kurelek.

And I could go on and paint only nice, harmless pictures to serve the great god Art, which people will want to hang in their homes. But I would not be true to my inmost conviction and so I have to risk at least some loss of popularity and income, to paint these things that mean most to me (p. 74).

Other paintings (not in the current trans-Canada exhibition) confront the viewer with cosmic devastation in no uncertain terms, but Kurelek's basic policy is to "sneak Christian symbols into the composition" (p. 70). And paintings like *The Parable of the Sower* are trying to do what Giotto did, illustrate, "teach the illiterate masses the Christian story" (p. 74), coax people back into seeing-hearing-knowing the abc's of the biblical message.

I realize religion is a touchy subject to a lot of people, and I suppose this is only natural since it reaches down to the very heart of every person — where he or she has more or less decided on the very purpose of life and what to do about it (p. 73).

Grace added to nature

So Kurelek feels compelled to mix in with the Canadiana travelogue and the stories of little human joys and foibles a call to turn from one's evil ways and to remember Christ's sacrifice on the cross.

That is a typically Roman Catholic way of bringing the Christian gospel: you show human solidarity with your neighbour, and then on occasion in your artistry you signal that there is more to life than meets the eye in paintings, there is the additional need to have life completed in the work of Jesus Christ. And Kurelek does this double song of "Amazing Nature" and "Amazing Grace" with such disarming ingenuousness, one is taken in. *Dinnertime on the Prairies:*

The meaning of this picture is that our sins crucify Christ just as much today, as 2000 years ago, and just as much in Western Canada, as in Palestine. The farmer and his sons doing the fencing may have had an argument just before dinner or one or them may have enjoyed a lustful thought. Or got an idea how to revenge himself on neighbours, etc. (p. 28).

This tactic of Kurelek turns a painting into something like an advertisement or an instrument for making a confessional statement. I think such a policy of "smuggling in" the message with an obvious sign of Christ tends to keep both the artwork and the art viewer immature in artistic sanctification and wisdom. If you put words under the painting to make the image plain or paint a specially explicit note or "symbol" to make certain people get the point, then artistic painting becomes at best a tantalizing come-on for preaching, like a tract.

Is that way, the method of Kurelek art, preaching in the footnotes, the best way to witness artistically of the hope within us of Christ's salvation in history? Yet there it is: an art gallery goer is faced with a crucifixion he can't just put back into the past like an antique. So we should thank God for artist William Kurelek's paintings.

next, final week: art and evangelism

Calvin Seerveld is Senior Member in Philosophical Aesthetics at the Institute for Christian Studies in Toronto, Ont.

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Education

A Calvinist teacher in a secular university

W. Stanford Reid

A recent "Long Letter" in *Calvinist Contact* discussed the problem of the Christian student doing graduate studies in the secular university, as many are inclined to do. The advice given was quite sound, but there is another side to this whole matter. What about the question of Christians getting into the secular university as faculty members? This is a question which this writer feels should be given very serious consideration, particularly by those who hold a Reformed theological position. From his own experience of some forty years of teaching in secular academic institutions, he can testify that this can be a very rewarding form of Christian service.

Now I realize that there will immediately be some who will oppose such a move. The opposition will not come usually from the secular university, from its faculty or administration, but from Christians. This arises partially from a misunderstanding as one man to whom I offered a position in my department said: "I would not take the job, for I would have to be defending my Christian position to my colleagues all the time, and that would be exhausting." I, however, only once in forty years had a conflict with a fellow academic, and that was because I would not accept his view of evolution. He demanded that I be fired because of this, but all the chairman of my department said was: "I would not discuss the matter further with him."

On the other hand, most of the criticism I have had has been from Christians, many of whom were Reformed in their views. A Christian, they feel, should not be in such a non-Christian institution. On one occasion when I was to speak to a conference on the subject of the Christian in the secular university, two of those present stood up, snapped their brief cases closed and walked out. They would not even listen. And they prided themselves on being Reformed: theologically, philosophically and academically!

Integration of faith and learning

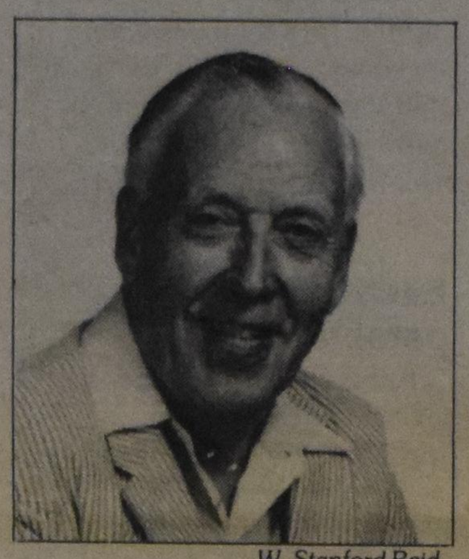
It must be recognized, however, that merely being a Christian and academically qualified is not sufficient. One cannot teach effectively as a Christian with a divided mind. On one occasion I asked two Christian biologists, how their Christian faith affected their understanding and teaching of their subject. They looked at each other for a minute or two and then acknowledged that it did not, for as they said: "We are primarily technicians teaching students how to do things."

But, as I see it, a Christian faculty member, must bring his faith and his academic discipline together in order that he may see all things in the light of his Christian faith. For myself, I can always be thankful that I had the opportunity of studying under Cornelius Van Til at Westminster Seminary and of discussing these matters on more than one occasion with Herman Dooyeweerd. As a result I realized the importance of bringing all thoughts, even my view of history, into obedience to Christ. (2 Cor. 10:5).

Having a Christian view of one's academic field, however, is not enough. One must teach from that point of view. When I commenced teaching I said to my friend the university chaplain: "How shall as I, as a Christian, teach history." While we did not agree on many matters theologically, he immediately replied: "Teach history as you see it, from your own point of view. After all the Marxists, the Idealists and all the other faculty do so."

This was sound advice which I followed. I can remember one year at the close of term that one of my students in British History and president of the IVF came to me to say how much he appreciated taking a course taught by a Christian. When I asked him how my teaching differed from others, he could not tell me, but said that most of the class recognized that I was teaching from a Christian position.

Teaching must also be supplemented with scientific publication. I have seen Christian faculty members who, while doing quite a good job teaching, never seemed to think that it was necessary for them to write anything which would be published in journals dealing with their particular field. But they should. True they cannot preach in articles or books any more than they can while instructing class. But they can show quite clearly that they are scholars worthy of respect, and this in turn has its impact on both students and faculty. It indicates clearly that the Christian takes his work seriously and is able to do original work and thinking in his field. This would seem to be of the greatest importance in wielding a Christian influence in academic circles.



W. Stanford Reid

Exactly what is the difference?

To reinforce what I have said, I would like to give a few examples of my own experiences in this whole matter. When I commenced teaching I was given the course in nineteenth-century European history, beginning with the French Revolution. In dealing with this topic I sought to give something of Abraham Kuyper's point of view, but apparently without much effect, until I had been teaching for a month or so.

Then one day one of the girls in the class came into my office. "Dr. Reid," she said, "a number of the students in your class have been talking about your approach to the whole question of the French Revolution, because we find it so different from what others on the faculty usually say. Exactly what is the difference of your point of view?" This, of course, gave me a good opportunity to explain what I believed to be the Christian understanding of that movement. When I had finished explaining she thanked me, but said that she had not realized that there was such a thing as a Christian point of view on history.

In another course, The Intellectual History of Europe since 1500, which I set up some years later, I had many similar experiences. I did not lecture, but prepared an anthology of 32 collections of readings dealing with various problems during the last five hundred years. We spent the class time discussing what various writers, beginning with Augustine and Aquinas, continuing with Luther, Calvin and other reformers and a wide variety of thinkers down to the present who had written on many different fields and from widely divergent points of view, had to say.

Sometimes the arguments became very vigorous among the students, so that I had a job keeping order. But in all of this I constantly insisted upon the difference between the Christian views set forth by Calvin and the views of the humanist, materialist, the Marxist and others.

Then one day at the end of the course a student came to me to thank me for it and said: "When I entered the course, I did not realize it, but I was really an atheist, but I now see that the Christian point of view is the only one which really makes any sense." And I had a number of others during the twenty years I taught the course, say the same thing.

Other ways of influencing

It is not just with undergraduates, however, that one deals. Graduate students often form an important part of one's clientele. Once one becomes known as a Christian professor one soon finds that Christian students come to him/her for graduate study. And they are not all of the same denomination. It is a professor's great pleasure to have many different Christian groups represented in his students. Although I am a Presbyterian I have had the pleasure of supervising Baptists, Pentecostals, Anglicans and even other Presbyterians.

And as I look at various Christian colleges today I see a number of my former graduate students from Canada, the U.S.A. and Great Britain who are now professors or deans in these institutions. Another has been the publisher of a Presbyterian church paper and another is the minister of a large Pentecostal church. There is no limit to the influence which one may have as the supervisor of graduate students.

At the same time there is always the possibility that an efficient professor will be called on to do administrative work in the university.

I, personally, held two such positions and then was called on to become director of the men's residences. When I was asked to take on the job, the principal explained that the residences were in chaos, both from the disciplinary and the financial point of view, "but," he said, "with your Presbyterian outlook and approach, you should be able to straighten things out fairly quickly." I took the job and before long had organized a Bible study group of some fifteen students, some of whom later wrote me to say what a help to them it was in maintaining their faith.

There are also other ways in which a professor can make his Christian witness known. For instance such organizations as the Inter-Varsity Fellowship is always interested in receiving some help. True, the members may not always be Reformed in their outlook, but one can help in bringing them to a better understanding of the Scriptures.

At times this may not be popular with some, as in the case where the president of one IVF group warned them against me because I was a Calvinist and knew my Bible so well that they would not be able to refute what I said. But despite such pietistic opposition, again one can exercise an influence for the better understanding of God's Word.

Family outreach

Along with all of this, one also is able to reach beyond the borders of the university. Frequently requests come in for addresses to church groups and the like. But perhaps the most important is the contact one has with the families of students who may have no interest in the Gospel. Again speaking from personal experience I have had a number of such openings.

But the most exciting one was that of a wealthy Jewish family with whom my wife and I became very friendly. One evening while we were having dinner with them, the husband suddenly said: "The Apostle Paul was an amazing man, wasn't he." Somewhat startled I asked what had brought this on. His reply was: "Ever since we have known you, we have wondered what makes you tick. So my wife and I decided to read the New Testament and we have been going through Paul's Letter to the Romans. It is amazing, but we are not quite sure if we really understand it."

Thereupon we spent the rest of the evening discussing Paul's doctrine of grace and its relation to the O.T. The husband and wife were very moved by our discussion, but I never had another chance to talk to the husband for he died soon after and the wife moved away. Who knows what that

Continued on page 11...

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Feature

A Canadian teacher encounters life in Sierra Leone (7)

Janet G. Disselkoen

Jan, a teacher from North Edmonton Christian School, packed up her books and left for Sierra Leone to take part in a special mission project of the Christian Reformed Church. She is writing down her impressions for the readers of C.C. in a seven-article series.

One hour's drive and ten miles up and down the worst road in the country from Badala is the village of Foria. When Marc and Jo Hiemstra returned to North America in February, Foria became my new home. Here I teach Matthew, Sarah and Aaron Kortenhoven. Their parents, Paul and Mary, are church developers on the Kuranko team.

Foria is a pretty town, surrounded by hills and distinguished by several cotton trees, huge giants which guard the long established towns in the area. Foria's residents boast of their roots. They talk of how the village moved four times because of disease and pests before it finally settled in this valley when some of the elders were still babies on the backs of their mothers. This sense of history gives Foria stability.

Foria is a Moslem stronghold. The mosque is well kept, and, especially during Ramadan, prayers are heard at regular hours of the day. Many of the men who work most closely with C.E.S. in the town, including its committee chairman, Mamori Kunte, are leading Moslems. There is an attitude of mutual respect between the Christians and the Moslems here which hopefully can be the basis of ongoing evangelism.

Learning by recitation

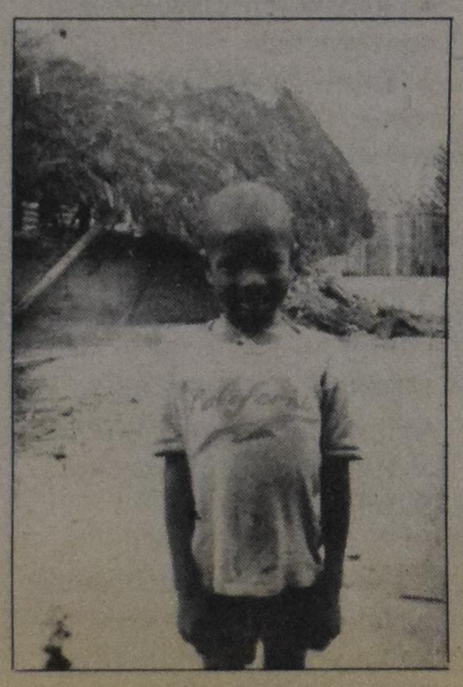
Every morning at sunrise I am awakened by the sing-song chanting of boys learning the Koran on the verandahs of Mamori Kunte and his brother Seku. Each of them has several "learning boys.' The parents of these children have sent the boys to live with their teachers to learn the Arabic script of the Koran. The boys range in age anywhere from six to twelve years. In return for their education, room and board, the boys work on the farms and help with work around the compound.

The method of learning is by recitation. First one hears the deep voice of the teacher," Bisimilahi ara heman ara hemi." followed by the boys repeating in unison, "Bisimilahi ara heman ara hemi."

In the evening around the fire or on the verandahs, the sounds of their lessons can be heard again as each practices what he learned in the morning.

Every boy has a wooden board, the shape of the traditional ten commandments tablet, which has been sanded to a smooth white finish. His lessons are written in an ink which is extracted from a locally grown bean. His pen is a sharpened twig of elephant grass. The Koran is never read silently.

The other day Mamori stopped in at my school where Aaron was reading and observed for awhile. Finally he



couldn't stand it any longer. "Say something," he commanded. Most learning boys never go beyond the rote memorization of the Koran. But a few of the men who have had further training are able to use the Arabic script to read and write Kuranko, demonstrating again that one must not use the label "illiterate" indiscriminately.

The government school

Right next to my house is Foria's other school. Every morning one of the students rings the bell at anywhere between 7:30 and 8:30. The bell is the metal rim of a wheel hanging from a tree and hit with a stick.

The school is held in a large classroom. The back wall goes to the roof and has a small office built up against it on the inside. The side walls are only about a meter high. Mats have been tacked to these walls to make them higher so that curious eyes won't wander. Inside the classroom are several long benches and long narrow tables. In front stand a teachers desk and a blackboard.

When the children first arrive in the morning, they line up smallest to tallest, boys in one line and girls in another. While they stand in line they chant their morning prayer "Praise to the Father, and to the Son and to the Holy Spirit," their voices rising on the word 'holy.' After the prayer, the students move to their desks, little ones in the front benches and smaller ones at the back. They remain standing to sing Sierra Leone's national anthem.

The students love to sing and do so frequently throughout the day. Usually they sing in English or Krio. Krio is the country's trade language which is based on English.

The school was begun by the Roman Catholic mission in Sierra Leone, but now is sponsored by the government. The teacher, Mr. S.T. Kamara, has five classes. For the first two classes he has no textbooks. For the others all the students must share the few provided by the "rich" kids. The fee for the school is 40 cents for the whole year. Learning here is also by rote.

The teacher stands at the board and reads, "'C,' 'A,' 'T,' cat." The children repeat. This goes on five or six times until they come to the next word. In this plodding manner, children learn to read in a language they don't understand. Many children who have been in school five or six years have difficulty reading a simple sentence.

Only a few of the children will advance to a secondary school in one of the big towns. Their fees skyrocket to about $20 a year, and textbooks and

Going beyond rote memorization

Children of Sierra Leone

supplies are a phenomenal $50. This is impossible for most children in a country where the average wage of a labourer is $1.60 a day if he is fortunate enough to find employment.

Education more important than religion

Although education is expensive many people here base their hope for the future on it. The Moslem leaders will send their brighter children to the Roman Catholic school since education is a higher priority than religion. C.E.S. hopes to contribute to the educational picture in this country through an adult literacy program. A training center has been built, and the first primer is ready.

I have a special interest in the program since I leave for England to study at the Summer Institute of Linguistics in a few weeks after which I will return to Sierra Leone to coordinate the literacy program. I look forward to the day when adults as well as children will be reading books written by Kuranko people in their own language.

A Calvinist teacher

... continued from page 10.

conversation meant to the two of them?

Christ is the light

Does the Christian have a place on the secular university's faculty? I would say yes, definitely, particularly if he is Reformed in his theological thinking. If Christ is the Light of the World, He is the light even of the non-Christian, as Calvin points out in his comments on John 1.

The Christian carries the message of the Gospel into the classroom, not by preaching, but simply by showing that the Christian world-and-life view is really the only one which makes sense even in the world of scholarship. This has been my experience and I know that there are others who have had the same experience in their academic work.

Moreover, many of our modern universities were originally founded by Christians with this point of view, but they have overthrown it. Is it not time that Christians went back into the halls of academe to reclaim their heritage?

Dr. Reid is emeritus professor of History at the University of Guelph and a Presbyterian minister. For the past three years he has been visiting professor at the Presbyterian Theological Hall in Melbourne, Australia.

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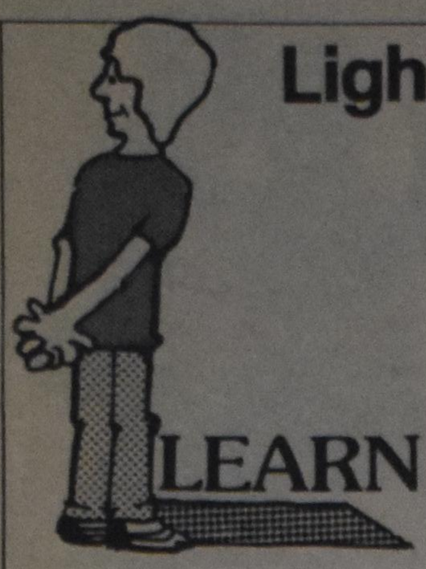


A very famous book lies locked up in a library in Dublin, Ireland. It is guarded by day and by night. No one knows who wrote it and it is believed to be 1300 years old. This book is called the "BOOK OF KELLS" and contains the first four books of the Bible. The BOOK OF KELLS is the best example the world has of an illuminated book.

Long, long ago, monks used to write out by hand and decorate books. These are the most beautiful books that were ever written. They are called illuminated books. Each page begins with a colourfully decorated first letter that seems to light up the whole page. Most of the pages also have a lovely border of coloured flowers or other designs.

Hour after hour the monks dipped their goose quill pens into inkwells and wrote out books evenly and gracefully. Their intricate pictures, called "illuminations," were done with brightly coloured inks.

The word illuminate comes from a Latin word meaning "light up." That's just what the monks seemed to do. They lit up the pages of their work with brightly coloured capital letters and pictures.

The monks always sat by a window while working so that they could take advantage of the bright, natural light. Candles were never used for fear of fire and because of the shadowly light they gave. In order not to disturb each other, the monks never spoke while at work. One small mistake would ruin an entire page!

Only the very rich could afford to buy these illuminated books. Can you imagine how much time it took to write out and decorate an entire book? ... weeks, months and sometimes even years!

Now only a few of these books are left. Look for one in a museum the next time you're there. They are priceless works of art.

Writing a story

Hey kids,

Stories can let you peek in on all sorts of adventures or take you to exciting places. I read whenever I have a spare minute. Many suppers have been ruined while I was far away, absorbed in a book.

Do you like to read? *How about writing your own story?* Anybody can be an author. All you need to do is come up with a great idea and start writing. Don't expect to finish your story in one sitting, but work on it whenever the mood strikes. The six steps which follow will give you some help.

1. Think of an **IDEA** to write about. You can think anytime and any place.
2. **ORGANIZE** your ideas by writing them down in a list or a chart.
3. **WRITE** your story. This is just your first "draft" or copy so don't worry about mistakes. Keep your work in a folder or a notebook.
4. **READ** your draft several times and decide what you might want to change or add to make it more interesting. Then read it aloud. You may hear something that you'd still like to change.
5. When you are satisfied with your story, **CHECK** for spelling and punctuation mistakes.
6. **REWRITE** your story in your best handwriting and don't forget to **SHARE** it with someone

Turning your story into a book

1. Divide your story into several sections and copy each section on to the bottom of a piece of construction paper.

2. Add illustrations on the top half of each page that go along with the story.

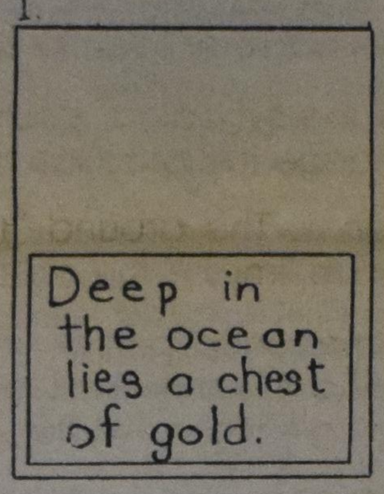
3. Make a cover page. It should include the title of the story, the author's (your) name, and an illustration. Make the illustration look inviting. That way everyone will be sure to want to read your book.

4. Authors usually dedicate their books to a person who is special to them. Dedicate your book on the second page.

5. Write a page about the author. Include information like age, hobbies and the place you live. This is the last page of your book. Don't forget to add a picture of yourself here.

6. Staple your book together or punch holes in the side of each page and fasten them with yarn.

1.



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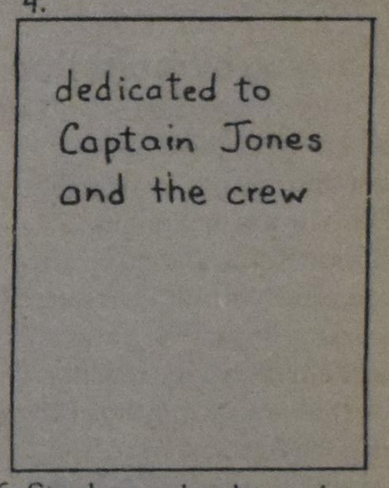

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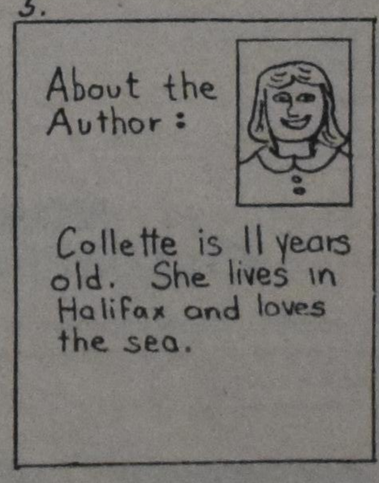

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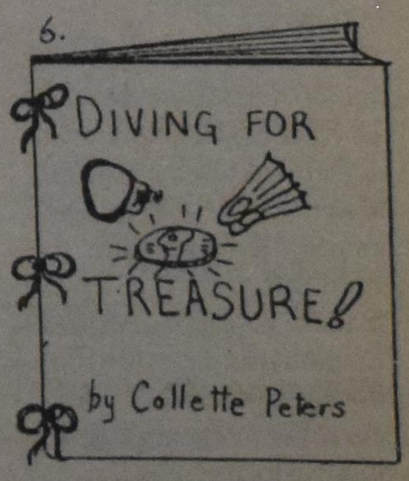

Writing words

See if you can find the words below in the word search. All of them have something to do with writing. The words go in all directions.

idea	draft
pictures	think
paper	publish
story	biography
organize	write
share	pencil
correct	manuscript
edit	print

A	P	B	I	T	N	I	R	P	C	I	K	M	B
D	I	E	D	H	F	G	H	J	B	F	I	P	I
N	C	B	E	I	M	H	L	Y	J	Q	S	R	O
P	T	M	A	N	U	S	C	R	I	P	T	E	G
Q	U	R	S	K	A	I	A	O	B	C	O	D	R
D	R	A	F	T	Z	L	V	Z	R	I	R	F	A
P	E	O	U	T	Y	B	P	H	H	R	Y	G	P
C	S	E	F	W	W	U	X	K	U	J	E	R	H
D	E	E	N	G	R	P	I	T	G	Z	T	C	Y
O	O	R	G	A	N	I	Z	E	C	I	Y	S	T
V	D	A	K	H	L	L	T	S	D	A	X	Q	N
W	U	H	N	M	P	A	P	E	R	W	K	O	L
T	X	S	O	J	M	I	V	L	I	C	N	E	P

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(Advertisement)

OUT OF CONCERN

for the Christian Reformed Church

Synod of 1984 has decided with regard to women in the office of deacon as follows:

That Synod allow consistories to ordain qualified women to the office of deacon.

Grounds:

A. No study committee (1973, 1975, 1978, 1981, 1984) found biblical reasons to keep the office of deacon closed to qualified women.

B. The Synod of 1978, albeit with concern about distinguishing the office of deacon from that of elder, did nonetheless open the office of deacon to qualified women.

C. Women functioning in the office of deacon has biblical (Rom. 16:1) and historical precedent (Synod of Wezel, 1568).

(Acts of Synod, 1984, page 627, article 78, recommendation 6). This recommendation was adopted by an 82-75 vote.

31 negative votes were recorded.
In addition 13 protests were recorded.

We quote from the following protests (Acts of Synod, page 627-629)

John Gorter: I object to the action taken by Synod, because it conflicts with the earlier decision that man should exercise primary leadership and direction-setting in the church.
Since the role of deacon in the Christian Reformed Church involves such leadership and direction-setting, we have violated the biblical norm of male leadership within the church.

Harry Van Gurp: I protest this action for the following reasons ... Grounds B and C are insignificant or incorrect (Synod of Wezel was not official assembly, its decision was subsequently nullified and Romans 16:1 does not refer to an ordained deaconess) ...

John Oudman: I protest ... None of the synodical study committee reports have given any compelling biblical grounds to change the practice of excluding women from ecclesiastical office ...

Robert Ritsema: I protest the decision ... The ground "no biblical reasons found" is untrue, for there is much scriptural evidence limiting the church offices to qualified men.

Raymond J. Sikkema: I cannot in good conscience before the Lord take responsibility for this direction-setting decision ... By accepting this motion, synod has accepted and given tacit approval to a hermeneutic that is doing violence to the church of Jesus Christ.

Richard J. Venema: I register a strong protest against this decision because ... synod ignored the biblical order which is given in article 30 of the Belgic Confession which gives to deacons a place in the council and government of the church.

related decisions on this matter are found in article 88 (page 638) and article 101, E (page 655), Acts of Synod 1984.

ARE YOU CONCERNED?

Do you realize the consequence of this decision for a *faithful interpretation* of the Holy Scriptures? If so, then you can do the following:

1. Discuss in your church, home and school, the consequences of this decision for the spiritual well-being and integrity of the church.

2. Request your consistory to uphold the biblical and historic position and nominate only men for the office of deacon.

3. Urge your consistory to protest the decision and to overture classis to overture Synod 1985 to set aside the implementation of this decision. If classis does not adopt the overture, then it can legally be sent on to Synod by your consistory, for publication in the Agenda of Synod 1985.

ACT NOW!

For assistance, please contact or send the following form to:

The Committee of Concerned Members of the Christian Reformed Church in North America.

Secretary: **Rev. H. J. Kwantes**
3138 Birchwood S.W.
Wyoming, MI 49508

Dear Friends in Christ:
Please send to me some samples of an overture to be submitted to my consistory. Thank you.

Name (please print) _____

Address _____

_____

Classifieds

Classified Rates

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Calvinist Contact
99 Niagara St., St. Catharines
On L2R 4L3, (416) 682-8311

Thanks

BAARDA: Mr. and Mrs. Simon Baarda would like to express their thanks to everyone who made the occasion of their 50th Wedding Anniversary such a joyous one. Thank you for all the flowers, gifts, cards and phone calls received.
Mr. and Mrs. S. Baarda, 159 Inmar Rd., Dunnville, Ont.

RUYF: We would like to thank all our relatives and friends for all the flowers, cards and best wishes on our 55th Wedding Anniversary. The Lord has richly blessed us. To Him be all the praise.
Mr. and Mrs. G. Ruyf, 75 Garden St., Brockville, Ont.

Births

BULK: With thanksgiving to God, we, Jake and Marg announce the birth of a healthy son, JAYMAR FRANK, born on September 19, 1984, weighing 9 lbs. 5 oz. His happy sisters are: Elly, Melody and Emily. He is the 24th grandchild for Mr. and Mrs. Frank Bulk, Aalsmeer, The Netherlands and 25th grandchild for Mr. and Mrs. Ulbe Zietsma, Mt. Brydges, Ont.
Home address: R.R.#2, Mt. Brydges, ON N0L 1W0

DE JONG: Dirk and Ruth (nee Spoelstra) thank God and welcome with love a daughter, LAURA FAYE, 9 lbs. 3 oz. on September 28, 1984. A beautiful sister for David and Kara. Another grandchild for Peter and Claire Spoelstra and Harry and Edith DeJong.
"Praise God from whom all blessings flow."
Address: 99 Stonechurch Rd. West, Hamilton, ON L9B 1A2

KLASEN: We, John and Jane (Rooseboom) thank the Lord for entrusting us with another child, a daughter, KRISTI ALICIA, born October 14, 1984, weighing 7 lbs. She is a welcomed sister for Jeffrey and Michelle. Sixth grandchild for Mr and Mrs. W. Rooseboom of Zurich, Ont., and eleventh grandchild for Mr. and Mrs. G. Klasen of Palmerston, Ont.
Home address: R.R.#3, Wellesley, ON N0B 2T0

Births

BOCK (Greidanus): With joy and thankfulness to God, we, James and Jolanda Bock (nee Greidanus) announce the birth of our daughter, ELIZABETH KATHLEEN. She was born on Saturday, October 20, weighing 6 lbs., 15 oz., at the Oakville-Trafalgar Memorial Hospital. She is warmly welcomed by her grandparents, Kathleen and Wolfram Bock and Alice and Morris Greidanus, and by uncles, aunts, and friends.
Home address: 907-30 Speers Rd., Oakville, ON L6K 1N2

MUIZELAAR: With joy, we, Simon and Jenny give thanks to God for entrusting to us our first child, a son, JEFFREY RYAN, born on October 2, 1984, weighing 9 lbs. 3 oz. Proud grandparents are Mr. and Mrs. H. Muizelaar of Bowmanville, Ont., and Mr. and Mrs. Wm. Feenstra of Wyoming, Ont. Another great-grandchild for Mrs. A. Tiggelaar of Sarnia, Ont.
Home address: 91 Connaught St., Oshawa, ON L1G 2H4

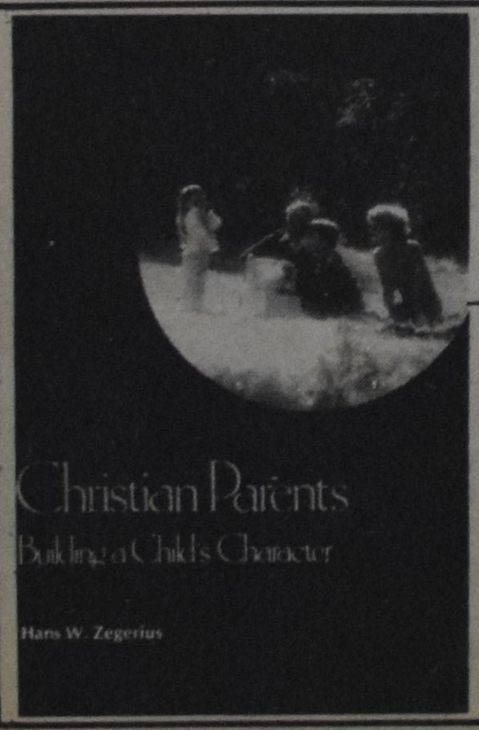
SPALING: Al and Frances, and brother Ryan, joyfully thank the Lord for entrusting to them, SONYA MARIE, born Thursday, October 4th, 1984, weighing 9 lbs. 1½ oz. Sonya is the third grandchild for Mr. and Mrs. Tony Spaling, Drayton and the eighth grandchild for Mr. and Mrs. Leen Rehorst, Clinton. Great-grandparents Mr. and Mrs. H. Boers, The Netherlands.
Address: 19 Norton Cres., Georgetown, ON L7G 1M9

Marriages

FOSTER-TILSTRA: Mr. and Mrs. George Foster and Mr. and Mrs. Glen Tilstra are pleased to announce the forthcoming marriage of their children, CORINNE ELIZABETH and JOHN. The ceremony will take place, the Lord willing, on November 3, 1984, at 4:30 p.m. at the Faith Evangelical Free Church, Fort Langley, British Columbia.
Future address: 20192 54A Ave., Langley, BC V3A 3W7

VANGEEST-DEVRIES: Mr. and Mrs. Art VanGeest of Grimsby and Mr. and Mrs. Edward DeVries of Smithville would like to announce the marriage of their children, SHIRLEY and JOHN, the Lord willing on November 9, 1984 at 6 o'clock in the Mountainview Chr. Ref. Church of Grimsby, Ont. Dr. H. VanderPlaat officiating.

Keep in touch with the Christian community with a classified ad in C.C.



Announce the birth of your son or daughter in C.C.'s Classifieds and receive a **free** copy of *Christian Parents.*

Know someone else who would like a copy? Send **$8.95** (plus 50¢ postage and handling) to **Calvinist Contact,** 99 Niagara St., St. Catharines, ON L2R 4L3 and we'll rush them a copy.

Anniversaries

Bowmanville Rexdale
1954 November 6 1984
Wedding text: "Jesus said ... 'Today I must abide at thy house'" (Luke 19:5).
With great joy and thankfulness to God we are happy to announce the 30th Wedding Anniversary of our parents and grandparents,

SIEBREN RYKEN and MAAIKE VENEMA
(nee Toering)

We pray that God will continue to bless them for many years to come.
With love from:
Ryk; Chantel & Ricky — Koudum, The Neth.
Liesje & Tim; Adrian, Shaun, Jeffry, Kyle — Rexdale, Ont.
Yolanda — at home
Allan — at home
Home address: 4 Ballater Crt., Rexdale, ON M9V 3P3

Maple Ridge, BC Duncan, BC
1959 November 13 1984
We are happy to celebrate with our parents and grandparents,

GERRY and GERTIE WIKKERINK
(nee Faber)

their 25th Wedding Anniversary. We thank God for His love and care shown throughout their marriage. We pray He will continue to guide and bless them for many more years.
Wedding text: Psalm 119, verse 105.
With lots of love and thankfulness, congratulations from:
Henry & Wilma — Kurtis, Jamie
Harvey & Janet
Marlene & Gary
Linda
Kathy
Open House will be in their home on Saturday, November 17, 1984, from 1:00 p.m. to 4:00 p.m.
Home address: 4610 Bench Rd., Duncan, BC V9L 4W4

Obituaries

The Lord in His divine wisdom called home to be with Him our dear son and brother,

LARRY JAMES BOERSMA

of R.R.5, Mt. Brydges, on Wednesday, October 3, 1984 in his 21st year.
Beloved son of Jerry and Louise (Feddema) Boersma and dear brother of:
Richard & Kathy Boersma — R.R.5, Mt. Brydges
Jerry & Bernadette Boersma — R.R.2, Chesley
Debbie & Dave Arnold — Calgary, Alta.
Perry Boersma — Calgary, Alta.
Monica Boersma — at home
Dear uncle of Christene, April, Rachel, Jason, Richard, Melissa, Nathan and Marshall.
Dear grandson of Mr. and Mrs. A. Boersma, R.R.5, Mt. Brydges and dearly loved fiance of Danielle Mundy of Strathroy.
The funeral service was held on Saturday, October 6, in the Mt. Brydges Chr. Ref. Church, conducted by Rev. Max Lise. Interment Strathroy cemetery.

The Consistory of the Mt. Brydges CRC wish to extend their deepest sympathy to the families of Boersma, Kapp, Goris and Smink with the sudden loss of,

WILLEM (Bill) SMINK — elder
October 12
LARRY JAMES BOERSMA
October 3
KELLY ANN KAPP
October 12
GEOFFREY GORIS
October 12

"Even to your old age and gray hairs, I am He, I am He who will sustain you. I have made you and I will carry you; I will sustain you and I will rescue you" (Isaiah 46:4).

Anniversaries

Opende Sarnia
1949 November 11 1984
Wedding text: "May God be gracious to us and bless us and make His face shine upon us" (Psalm 67:1).
With joy and thanksgiving to the Lord, we celebrate with our parents and grandparents the occasion of their 35th Wedding Anniversary.

SJOERD and TRINTJE WILDSCHUT
(nee Koop)

We pray that the Lord will continue to bless them for many more years.
Congratulations Mom and Dad, Grandma and Grandpa:
Jack & Jeanette Wildschut; Mark, Stephen, Lee-Anne — Sarnia, Ont.
Arnie & Betty Wildschut; Michael, Jodi, Bryan, Eric — Sarnia, Ont.
Hank & Annette Wildschut; Danielle, Bradley — Wyoming, Ont.
John & Joanne Klazinga — Wyoming, Ont.
Louis — Sarnia
Home address: 900 Ferndale Dr., Sarnia, Ont.

Obituaries

The Mt. Brydges Ladies Soc., "Forward in Faith" and the Y.W.F. wish to express their deepest Christian sympathy to 4 members of the Ladies Soc. Mrs. H. Smink, Lucy Smink, Jo Goris and Alie Bruinink and 2 members of the Y.W.F. Betty Buis and Mary VanderLinden and their families in the tragic death of their loved ones.

Mr. Wm. SMINK
GEOFFREY GORIS
KELLY KAPP

Our prayer is, that the Lord will continue to strengthen and comfort them, like He has done so abundantly during their days of trial.
1 Thessalonians 4:13,14.

"I sought the Lord, and He answered me, He delivered me from all my fears" (Psalm 34:4).
On October 12, 1984, our dear husband and father,

WILLEM (Bill) SMINK

was called home suddenly to be with his Lord.
A long-time resident of Mt. Brydges, he was called in his 48th year.
He was the dear and loving husband to Lucretia (Lutgendorf) Smink.
Dear father to:
Mary & John VanderLinde — Glencoe
Jane & Paul Soutiere — London
Perry — at home
Henry (deceased 1969)
Grandfather to Ryan William and Christine Marie VanderLinde.
Son of Hendrik and Johanna Smink of Mt. Brydges.
Brother to:
Ann & Adrian Vaane
Ali & Henk Bruinink
Joanne & George Goris
— all of Mt. Brydges
Arend & Minnie Smink — Appin
Dear brother-in-law of:
Martin & Ali Lutgendorf
Walter & Sieny Lutgendorf
Ditty & Jan Kleine
— Enschede, The Netherlands
Funeral service was held on Tuesday, October 16, in Mt. Brydges Chr. Ref. Church, conducted by Rev. Max Lise. Interment Mt. Brydges cemetery.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; For thou art with me.

Obituaries

1968 1984
"He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away" (Revelation 21:4).
Friday, October 12, 1984, it pleased the Lord to take to Himself through a tragic accident our beloved son, brother, brother-in-law, grandson and uncle,

GEOFFREY GORIS

at the age of 15.
Beloved son of George and Johanna Goris of 339 Adelaide St, N., Mt. Brydges.
Brother of:
Betty & Dave Buis — Mt. Brydges
Jerry & Linda Goris — B.C.
Nancy & Hubert Krygsman — Alberta
Henriette Goris — Iowa, USA
Annette & Loraine Goris — Mt. Brydges
Grandson of Mr. and Mrs. Henry Smink (Rothman), Mt. Brydges, Mrs. Elizabeth Goris (Alfring), The Netherlands.
Dear uncle of Gregory, Timmothy, Rachel and Brian.
The funeral service was held on Tuesday, October 16, in Mt. Brydges Chr. Ref. Church, conducted by Rev. Max Lise. Interment Mt. Brydges cemetery.

"Lord, you have been our dwelling place throughout all generations" (Psalm 90:1).
Suddenly on Friday, October 12, 1984,

KELLY KAPP

of 274 Ross Lane, Strathroy in her 18th year.
Beloved girlfriend of Perry Smink.
Beloved daughter of Christian and Janiece (Wyatt) Kapp.
Sister of Christina & Jeffery — Strathroy
Granddaughter of Maurice and Bernice Wyatt of London, Jerry and Eilje Kapp of St. Marys. Great-granddaughter of Norman Pyman of London.
Kelly is also survived by many aunts and uncles.
Funeral was held on Monday, October 15, at the Denning Brothers Funeral home. Interment at Forest Lawn cemetery, London.

"Precious in the sight of the Lord is the death of His saints" (Psalm 116:15).
Suddenly on October 10, 1984, the Lord took unto Himself, His child,

KOERT FLEDDERUS

age 48.
Dear father of our fellow Young People, Lora, Albert and Renata and beloved husband of Renny Fledderus. We wish to express our deepest sympathies to the family. May God continue to comfort them in their time of sorrow.
Young People Society of the Riverside CRC, Wellandport.

On October 19, 1984, at the age of 74 years, the Lord took unto Himself,

HENDERIKUS JAN MOEDT

after a happy marriage of 50 years.
"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you" (John 14:2).
Dear husband of:
Jantje Moedt (nee Horlings)
Dear father of:
Ben & Jenny Moedt — Maple Ridge, BC
Cobi & Gert VanderMeulen — Richmond, BC
John (deceased 1980) & Anne Moedt — Kingston, Ont.
Rita & Hank Snyder — Edmonton, Alta.
18 grandchildren, 2 great-grandchildren.
Home address: 34518 Eton Cresc., Abbotsford, BC V2S 4W3

Classifieds

Obituaries

On Saturday, October 20, 1984, the Lord called unto Himself, after a short illness, our husband, father, grandfather and great-grandfather,

SIDNEY HIEMSTRA

in his 75th year.
Cast your anxiety on Him, because He cares for you" (1 Peter 5:7).
Beloved husband of Sylvia Hiemstra (nee Kingma)
Loving father of:
Sally & Andrew Meima — Whitby
George & Patricia Hiemstra — Ajax
Dear grandfather of:
Sylvia & Fred Devries — Bowmanville
Doreen & Ray VanEgmond — Colborne
Joyce & Stephen Verhoeff — Calgary, Alta.
Yvonne Meima — Whitby
Andy Meima & Sylvia — Whitby
Sharon Meima — Whitby
Jennifer Hiemstra — Ajax
Robert Hiemstra — Ajax
Dear great-grandfather of: Bryan, David and Michelle
Brother of Mrs. Mae Smit — Brampton
Brother-in-law of Mrs. Audrey Hiemstra — London
79 McLaughlin Rd., Apt. 201H, R.R.#10, Brampton, ON L6V 3N2

On September 6, 1984, following a short illness, the Lord called home our beloved husband and father,

JOHN HUIZINGA

at the age of 49 years.
"I am the resurrection and the life. He who believes in me, though he may die, he shall live" (John 11:25).
Loving husband of Dieke Huizinga.
Dearly loved father of:
Wendy
Anita
John
Funeral service was held September 8, 1984 at the Willowdale CRC, Willowdale, Ont. Rev. J. Westerhof officiating.
Home address: 248 Moore Park Ave., Willowdale, ON M2M 1N4

On October 8, 1984 our heavenly Father called to Himself one of our members,

Mrs. SYTSKE KREMER

We know that now she lives with her Redeemer. May the Lord strengthen and comfort Mr. Tiddo Kremer and family.
The Ladies Soc. "Onze Roeping" W.E. Chr. Ref. Church, Edmonton.

Op Woensdag, 10 October is plotseling in haar slaap overleden onze lieve moeder en grootmoeder,

GERTRUDE MEYLES

In de ouderdom van 79 jaar. Zij was ten volle bereid en wachtte op de aflossing.
Sprekende onder elkander met psalmen en lofzangen en geestelijke liedekens, zingende en psalmende den Heere in uw hart. Epheziers 5:19.
De diepbedroefden
Mrs. Betty Kistemaker
Mr. and Mrs. Harm Lukens (Tina)
Mr. and Mrs. Julius Bakler (Jean)
Mr. Arnold Meyles
Mr. & Mrs. William Meyles
en 10 kleinkinderen.
De begrafenis heeft plaats gehad op 16 October vanuit de Christian Reformed Church in Vernon, BC

Personal

A Christian Reformed widow of 65 years, living in Eastern Ontario, who is in excellent health, loves to travel, and has a good sense of humour, would like to correspond and meet a sincere Christian gentleman. Please reply to Calvinist Contact, Box #4835, 99 Niagara St., St. Catharines, On L2R 4L3

Young Christian woman, early thirties, never married, wishes to get in contact with Christian gentleman in his thirties. I am petite, light blonde, blue eyed, freckled. Am neither the serious type nor the overly light-hearted one. Have full-time employment, am sports minded, interested in arts and crafts. I tend to be interested in mature men with the ability to be light-hearted. On the other hand I do not pull back from serious discussions. I am not hard-up, but do appreciate contact with a man who has serious friendship in mind. My Christian beliefs are important to me. Please reply to: Box #4836, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

For Rent

FLORIDA: 2 bdrm. condo, Indian Rocks, across road from beach (Gulf of Mexico), ideal family place. Rate: US $300-$500 per week dep. on season. Phone Toronto 445-1359 evenings to reserve.

21" Motorhome, sleeps 6, $350 wk/ $1.000 mth., mileage included. Call Toronto 293-5865.

Business

Evangelistic materials in Arabic. Also, a handbook in English, **The Bible & Islam** ($1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

For Sale

For Sale
2½ rank stately, oak house organ (not electric), used to stand in the Roman Catholic Church of Burford, Ont., in excellent condition. $500 or best offer. (416) 937-1239 (St. Catharines).

FOR SALE

Gestetner Mimeograph	$100.00
Gestetner Folder	25.00
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All in working order. Contact: Mr. John Schuurman, Canadian Home Bible League, Box 524, Weston, ON M9N 3N3; phone (416) 741-2140.

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Help Wanted

Child Care Worker to live in adolescent boys treatment home in Ottawa. Write Calvinist Contact, Box #4834, 99 Niagara St., St. Catharines, On L2R 4L3

HELP WANTED
Driver-salesperson required for full-time employment for wholesale florist. If interested call 416-892-2539.

Teachers

WYOMING: John Knox Christian School requires one full-time and one half-time teacher for the **Junior Grades** beginning in the middle of February 1985. Send applications to William Hordyk, Principal, Box 81, Wyoming, ON N0N 1T0; or phone (519) 845-3786.

REXDALE: Timothy Christian School, 28 Elmhurst Dr., Rexdale, Ont., invites applications for a full or part-time teacher to fill a possible opening in the **grade 3,4,5** area. Duties to start in January, 1985. Please contact Mr. H.K. Bergsma for an application form. Telephone: (416) 741-5770.

Real Estate

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office 688-1490
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50 acres all workable. Two storey home; barn set-up for cattle and hogs. Stable cleaner; large imp. shed. Asking $125,000.00.
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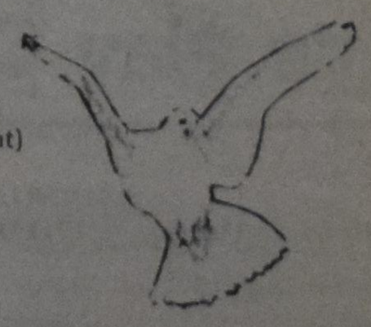

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Events

CALENDAR of events

Nov. 2	Organ Recital by Chris Teeuwsen. Fri. night in St. Thomas Anglican Church (99 Ontario St.), **St. Catharines** at 8:15 p.m. Admission: $4.00 pp.; $3.00 Sen. Cit. and children.
Nov. 2 & 3	1984 All Ontario Fall Rally for all Cadet and Calvinette Counsellors: Sheraton Brock in **Niagara Falls.** Theme: "Christ our Foundation.
Nov. 3	Organ Concert with Andre Knevel at Calvin Chr. Ref. Church of **Dundas** at 8:00 p.m. (Note: Rescheduled from Sept. 22!)
Nov. 4	Toronto area CRC Reformation Day Service, St. Andrews Presbyterian Church, **Toronto,** 75 Simcoe (near King and University). Rev. Andrew Kuyvenhoven preaching.
Nov. 10	Calvin College Capella (concert choir), Merle Mustert, cond. 1st CRC, **Guelph,** 287 Water Street, 8 p.m.
Nov. 11	Calvin College Capella (concert choir), Merle Mustert, cond. Central Presbyterian Church, **Hamilton.** (Corner of Caroline and Charlton), 8:30 p.m.
Nov. 10	Annual Bazaar at John Knox Christian School, **Clarkson,** 10 a.m.
Nov. 10&11	25th Anniversary celebration of Immanuel, CRC, **Hamilton,** Ont. The celebrations include a banquet on Sat., Nov. 10, and a special service of praise on Sun., Nov. 11, at 3:00 p.m. in the Mohawk College Auditorium.
Nov. 13	In Search of a Just Social Policy: Alternatives for the Disadvantaged; sponsored by Citizens for Public Justice. Speaker: John Olthuis, Research and Policy Director, CPJ; s 229 College St., 8 p.m., **Toronto.** Call 979-2443 and ask for Kristen for information.
Nov. 15	Christian Farmers Federation of Ontario Provincial Board meeting; 10 a.m. - 4 p.m. **Georgetown** CRC. Everyone welcome.
Nov. 12-24	C.S.S.H. Houtman in **Edmonton, Neerlandia,** etc.
Nov. 16-18	"Good News '84" Young Adults fall retreat weekend, Camp Shalom. For info. write or call: Christian Communications Centre, 1735 Chalkdene Grove, Mississauga, ON L4W 2C2; tel. (416) 625-2262.
Nov. 17	Great Fun Fair. In **Toronto** District Chr. High School Gym; 11:00 a.m. to 5:00 p.m. Proceeds go to "25th Anniversary Holland Tour" of the Ontario Christian Music Assembly's Choir and Brass. Games, good food, croquettes, fish cart, produce ...
Nov. 22	The Board of Homestead invites you to attend the Sixth Annual General Meeting, 8:00 p.m. in the Immanuel CRC of **Hamilton,** (Mohawk Rd. and West 5th St.).
Dec. 1	Quinte Classis will be holding the Fall Elders Conference in the Grace CRC of **Cobourg,** Ont. The Rev. R.G. Fisher of Whitby, will be addressing us.
Dec. 27-30	1984 Conference for Christian Young Adults, **Chicago,** IL.

Fri. Nov. 9	Tues. Nov. 6	Thurs. Nov. 1-8:30a.m.	Wed. Oct. 31-8:30a.m.
Fri. Nov. 16	Tues. Nov. 13	Thurs. Nov. 8-8:30a.m.	Wed. Nov. 7-8:30a.m.
Fri. Nov. 23	Tues. Nov. 20	Thurs. Nov. 15-8:30a.m.	Wed. Nov. 14-8:30a.m.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising

Let's Play CHESS

Pete Layer

SUMMER LADDER

Contestants Problems:	#1012	#1013	#1014	#1015	Sub-Total	Prev. Total	Total
Points:	**3**	**2**	**3**	**2**	**10**	**Total**	
P.W. Lamain	3	Game	only		3	73	76
J. Wilms (VII)	3	2	3	2	10	40	50
K. Amsinga (IX)	3	2	3	2	10	32	42
G. BLoemendal (III)	3	2	0	2	7	10	17
T. Posthumus	2	0	-	-	3	New Welcome	3

Comments

A hearty welcome to Mr. Posthumus. I hope you will enjoy your climb to the top. A pamphlet is being rushed to your address.

The game position, even though 7 moves long and three sacrifices proved less difficult than the other problems.

Summer Solutions

#1012 (Game) 1. Q-B8 ch., K-R2; 2. Q-R8 ch., KxQ; 3. PxP ch., K-R2; 4. P-N8/Q ch., KxQ; 5. R-B8 ch., BxR; 6. R-K8 ch., K-R2; 7. R-R8 mate.

1. –, BxQ; 2. RxB ch., K-R2; 3. R-R8 ch., KxR, 4. PxP ch., 5. P-N8/Q ch., KxQ; etc. Another possibility after 1. --, BxQ is 2. R-K8 ch.

#1013 (Wielgos) Key: 1. N-B4, threat: 2. Q-N4 mate. Try: 1. N-QB1, B-B3 no mate.

#1014 (Fabel) Key: 1. R-N4 threat: 2. B moves and 3. R-R4 mate. 1. --, B-N4, B3, Q2, K1, N6, B7, Q8; 2. BxB, Q5, K6, B7, BxB, Q3, K2 and 3. R-R4 mate. Try: 1. P-N6, B-B7; 2. P-N8/Q but 3 no mate.

#1015 (Hjelle) Key: 1. B-Q4; threat: 2. RxBp

The Immanuel Christian Reformed Church
of Hamilton, Ontario
is celebrating its

25th Anniversary

A banquet will be held on,

Saturday, November 10, 1984 — 6:30 p.m.

A Sunday celebration service will be held at Mohawk College at 3 p.m. on November 11.

All past members are cordially invited to attend.

For tickets and/or information write:
Mrs. Tena Groen
50 West 25th Street, Hamilton, ON L9C 4X1
or call: (416) 383-8584

John Knox Christian School
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Annual Bazaar

Saturday, November 10, 1984

10 a.m. Children's Fashion Show
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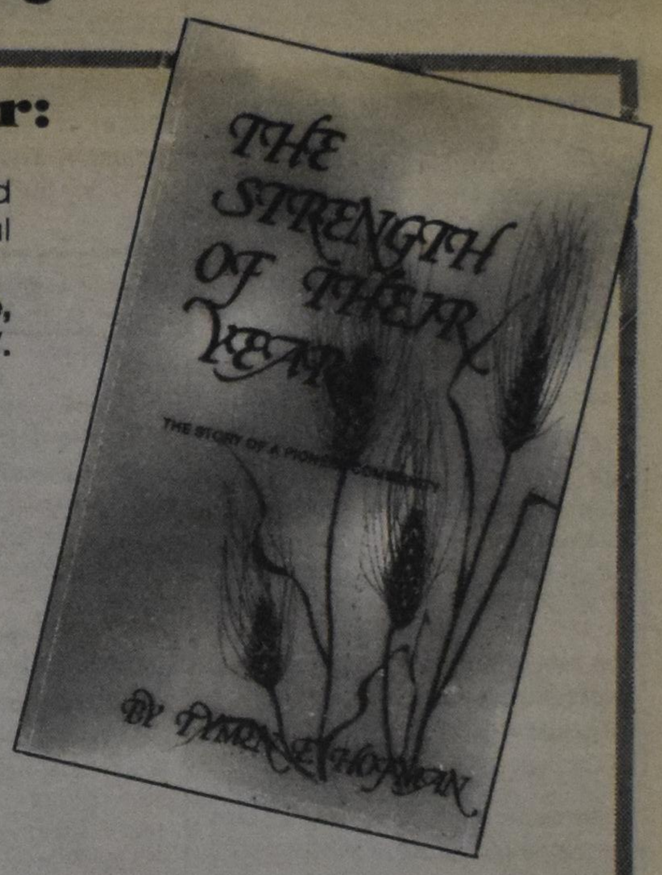

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Dutch

De Veluwe kreeg kraamverzorging (2)

"Ik voelde de ogen van de buurtbewoners in mijn rug prikken."

Tine Boomsma

Tine Boomsma is sinds 1974 gepensioneerd. Voor die tijd heeft ze voor meer dan 20 jaar gewerkt voor het departement van Volksgezondheid met als taak de organisatie van de kraamzorg landelijk. Als erkenning voor haar buitengewone dienst werd ze benoemd tot Ridder in de orde van Oranje-Nassau. Ze woont nu in Arnhem, en studeert en reist nog steeds. In dit artikel vertelt ze over haar pogingen om in de Noord-Veluwe de kraamverzorging in te voeren. Niet al te gemakkelijk in een streek waar "noaber-hulp" het sterkst naar voren komt.

Tine Boomsma

Van huisartsen en vroedvrouwen kreeg ik wat adressen van a.s. moeders en daarmee toog ik op weg. Ik voelde mij als iemand die met koopwaar langs de deur leurde. In menige boerenkeuken heb ik zitten vertellen over het hoe en waarom van de kraamzorg, wat de kraamverzorgster allemaal zou doen voor haar en de baby en voor haar gezin.

Raadselachtig vonden die vrouwen dat allemaal, temeer omdat we de eerste tijd — om er in de komen — de prijzen voor deze hulp laag hielden. In de meeste gevallen was het resultaat van het gesprek: "Zuster, je moet nog maar eens terug komen, ik moet er eerst met mijn man over praten."

Vaak kreeg ik, wanneer ik voor de tweede keer kwam, te horen dat ze toch maar liever moeder namen, zo'n vreemde "deerne" in huis, dat toch maar liever niet. En daar droop ik weer af met mijn handelswaar. Ook is het mij een paar keer overkomen dat ik direct bij de deur al afgescheept werd met de mededeling: "we doen niet aan winterhulp." Ja, het was per slot van rekening oorlog en de N.S.B.-ers kwamen regelmatig langs de deuren met allerlei mooié aanbiedingen voor hulp, voor kleding, voor voedsel met de bedoeling het gezin lid te maken van de N.S.B. Je kon het de mensen niet kwalijk nemen dat ze een beetje kopschuw werden.

Maar langzamerhand lukte het toch in een wat meer vooruitstrevend gezin en voornamelijk daar waar het eerste kind zou worden geboren om een leerling-kraamverzorgster geplaatst te krijgen. De eerste dagen werkte ik met de leerling mee tot moeder en kind er weer schoon en fris bij lagen en de borstvoeding naar wens verliep.

Er bestonden nog bakerverhalen dat de kraamvrouw de eerste week volstrekt niet gewassen mocht worden noch schone kleren aan mocht hebben; dat was zeer gevaarlijk. Menige moeder en grootmoeder van de jonge kraamvrouw hebben met zorg al deze nieuwe "fratsen" bekeken en verwachtten allerlei narigheid!

Wanneer ik na de verzorging weer vertrok, op weg naar een volgende leerling voelde ik de ogen van de buurtbewoners over de ondergordijntjes in mijn rug prikken. Maar nog erger was het de eerste tijd voor de arme leerling die achterbleef en die 's middags alle nieuwsgierige kraambezoeken te verwerken kreeg. Zodra ze de kamer verliet werd er druk gefluisterd: "wat doet ze en wat gebeurt er allemaal?"

Het allerergste vonden ze het dat de baby niet meer van top tot teen stijf in het pak gewikkeld werd. (dit pak werd 2x daags los gemaakt en verdroogd; gevolg was rode billen) Maar de leerling leerde dat het kind niet zo overdadig veel kleren aan moest en zich goed moest kunnen bewegen. De arts van het zuigelingen-consultatie-bureau kreeg in de kraamverzorgsters een stevige bondgenoot; hij streed al jaren tegen die veel te dik ingepakte zuigelingen.

Onderwijl was het gezin waar de leerling-kraamverzorgster werkte en waar alles naar wens verliep de beste reclame voor de kraamzorg, want het verhaal dat de kraamvrouw vertelde had vanzelfsprekend veel meer waarde en invloed dan de verhalen die ik hield bij de a.s. moeders.

Wat mij altijd zal bij blijven is de houding van de eerste groepen leerling-kraamverzorgsters. Zij wisten wat er van hen verwacht werd; wisten dat al of niet slagen van het experiment in die streek afhing van hun wijze van werken en van hun optreden in de gezinnen.

Zij bekommerden zich niet over het aantal uren per dag dat zij werkten — de hoeveelheid werkzaamheden die in het begin door hen werd verricht was onvoorstelbaar. Later, toen de kraamzorg meer algemeen ingang had gevonden, werden de werktijden vastgesteld en normen en grenzen van werkzaamheden aangegeven.

De eerste leerlingen hebben vaak voor problemen gestaan, b.v. de kinderwagen die nog ontbrak, terwijl het kind al geboren was. Het was de gewoonte dat de baby de eerste uren bij de moeder in bed of bedstee bleef liggen. De kraamverzorgster vond dat dat niet kon en maakte een bedje in een grote stoel. Wat was de wagen dan vlug in huis!

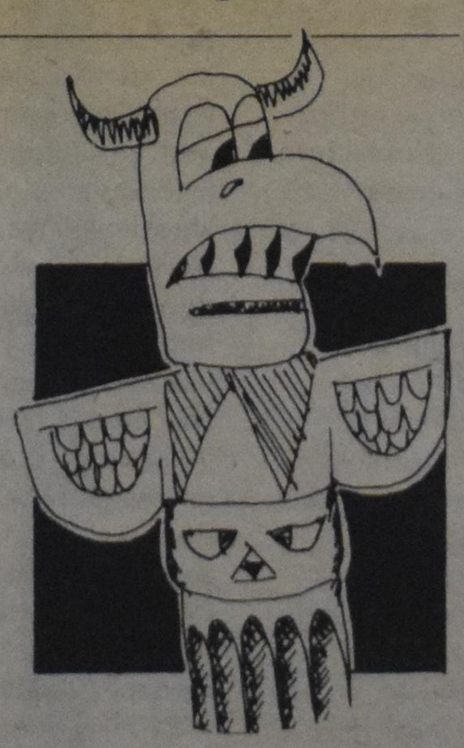
Als je achter zo'n periode staat kun je zelf haast niet meer geloven dat er zoveel moeilijkheden waren te overwinnen, dat je je zo vaak in bochten moest wringen om het gezin niet al te zeer te frustreren en het werk te laten voortgaan zoals het moest.

Een vrolijk voorbeeld is dat de a.s. moeders nooit wilden zeggen wanneer de baby zou komen. Ik vroeg naar de datum waarop ze dacht ongeveer dat de bevalling zou zijn, omdat ik dan voor die tijd een kraamverzorgster beschikbaar moest hebben. Op mijn vraag keek de vrouw me heel verlegen aan en zei: "dat weten Klaas en ik wel."

Ik heb daar in het begin maar niet al te lang aan gepeuterd, maar kreeg de informatie wel via huisarts of vroedvrouw. Maar men kan zich wel voorstellen dat mijn eerste kraamvrouw-registraties niet up-to-date waren. Het spijt me nog altijd dat ik er niet wat van bewaard heb.

(Wordt vervolgd)

De 'killer bees' zijn onderweg



Canadian Scene

(Canadian Scene) — De zg. 'killer bees' zijn onderweg en tegen 1990 zullen zij waarschijnlijk de zuidelijke Verenigde Staten bereiken.

U behoeft zich echter niet ongerust te maken. Volgens Dr. Mark Winston, een entomoloog aan Simon Fraser University in Burnaby, BC kan men er zeker van zijn dat zij niet in groten getale op de niets vermoedende Noord Amerikanen zullen neerstrijken.

Winston, die vijf jaar in Zuid Amerika doorgebracht heeft met de studie van de agressieve bijen, is van mening dat er geen reden voor bezorgheid is, en dat hij een economische bedreiging meer vreest dan gevaar voor de gezondheid.

Waar wij mee te maken hebben, zo zegt hij, is een betreurenswaardige menselijke vergissing.

De 'killer bee' is in 1956 in Brazilië ontstaan door het werk van een geneticus die een Afrikaanse bij wilde introduceren die beter bestand was tegen een tropisch klimaat, hetgeen de productie van honing ten goede zou komen. Daar is echter niets van terecht gekomen en zelfs al voordat de experimenten opgegeven werden ontsnapten 26 zwermen bijen en verdwenen in de wildernis. Sindsdien begeven deze bijen zich steeds verder noordwaarts en er wordt thans aangenomen dat er in Zuid en Centraal Amerika zeker 20 miljoen koloniën van deze bijen zijn.

Winston zegt dat een steek van deze vijen inderdaad dodelijk kan zijn. De regering van Venezuela heeft bekend gemaakt dat over een periode van zes maanden 40 mensen overleden zijn na door één van deze bijen gestoken te zijn. Winston is echter tevens van mening dat het gevaar overdreven is door Hollywood en door de pers.

Deze bijen gaan niet op zoek naar slachtoffers. Zij verdedigen zich alleen als zij gestoord worden. Zij zijn daarvoor gevoeliger dan de Europese bijen en vallen vaak in massa aan als hun korf gestoord wordt. Zij geven ook niet op en volgen een mens of een dier soms over een lange afstand.

Toch is Winston er van overtuigd dat de gevaren die aan deze situatie verbonden zijn gematigd kunnen worden naarmate iemkers en de mensen in het algemeen meer over deze bijen te weten komen. Het grootste gevaar ligt in een vermindering van de honing productie. Deze 'killer bees' hebben in Zuid Amerika in verschillende delen de honing producerende Europese bijen verdreven. Als dat door blijft gaan in Centraal Amerika en Mexico dan blijft er van de honing productie niet veel over.

Eén van de redenen dat deze bijen zich zo snel vermenigvuldigen is dat zij verschillende keren per jaar uitzwermen. Winston legde uit dat dit uitzwermen gepaard gaat met paren en dat uitzwermen gebeurt meestal als er te veel bijen in één korf wonen. Verhoging van de honing-productie wordt vaak verkregen door meer en meer bijen in één korf te laten wonen, maar met dit soort bijen lukt dat niet, want zij zwermen veel sneller uit en pogingen om dat tegen te gaan zijn niet gelukt.

In Winston's opinie behoeven wij deze bijen niet te vrezen om gezondheids redenen. Het

Vervolg op pagina 19 ...

Dutch

Persoverzicht

Carl D. Tuyl

Precies vijf minuten voor half drie op Maandag de vijfde November zal het parlement weer in zitting gaan. Governor-General Jeanne Sauve zal voor de eerste keer in haar carriere de troonrede uitspreken. De troonrede zal dan zo ongeveer het komende beleid van de regering bevatten. De rede zal voor acht dagen besproken worden, en de traditie getrouw brengt de oppositie gedurende die acht dagen een motie van wantrouwen in de regering ter tafel. Die motie heeft net zoveel kans om aangenomen te worden als ik heb om rijk te worden. De regeringspartij heeft 211 zetels terwijl de gezamenlijke oppositie van P.C. en N.D.P. niet meer dan zeventig stemmen telt.

Voor $950 per persoon was het mogelijk om alvast een soort idee te vormen over de komende regerings-maatregelen in een konferentie waar kabinet ministers een tipje van de sluier zouden oplichten. Deze korrespondent zal U gratis en voor niemendal inlichten over het komend regeringsbeleid. Ziet U wel hoeveel geld U bespaart met een abonnement op C.C.?

Welaan dan hier is mijn prognose over het komend beleid. Ik zal het voor U in één woord samenvatten: bekrimpen. De tekenen zijn onontkoombaar. Ministers laten ontelbare proefballonnetjes op. Meer belasting, inkrimpen op kinderbijslag, en die beloften gemaakt in de hitte van de verkiezingsstrijd kunnen we wel vergeten. De Minister van Financiën maakte die opmerking, en als hij soms gedacht had dat we al die beloften niet met een grote vracht zout genomen hadden, heeft hij zich vergist.

De bezuiniging werd even onderstreept met voorbeelden van hoge salarissen voor top ambtenaren. Dat is natuurlijk maar vaandelwuiverij. Eventuele bekortingen op die inderdaad nogal ruime beloningen heeft alleen maar propagande waarde. Het zet geen zoden aan de dijk. De echte, werkelijke inkrimping gaat ten koste van uw en mijn portemonnaie. Daar komt uiteindelijk het geld vandaan. En als de tering naar de nering gezet gaat worden dan gaat uw en mijn koopkracht naar beneden.

In China waar ze overal ongeveer vijftig jaar ten achter zijn wil men de koopkracht van de gemiddelde arbeider juist gaan verhogen. Er komen kapitalistiese klanken uit dat verre land en het principe van "één voor allen en allen één" gaat de laan uit.

Bij onze zuiderburen is de verkiezingsstrijd nog in volle gang. Er was een debat op de T.V. tussen president Reagan en zijn tegenstander Mondale. Niemand werd er veel wijzer van en het was saaier dan de besprekingen van sommige vergaderingen van de jongelingsvereniging in mijn geheugen.

En omdat het van de week toch Dutch is; een beetje extra nieuws van tussen de dijken, Philips gaat steuntrekken. De overheid geeft Philips 200 miljoen gulden steun bij de ontwikkeling van de komputer wetenschap.

De gereformeerde synode wil samen met de hervormde kerk een onderzoek instellen naar vele vragen rond de viering van het avondmaal en wel in het bijzonder naar de mogelijkheid van deelname aan het avondmaal door kinderen. De synode ontving mede 130 verzoeken om haar standpunt ten aanzien van kruisraketten te herzien. De synode besloot om deze zaak over te doen aan de volgende.

In verband met toenemende kriminaliteit wordt ook in Nederland het onderwerp van de doodstraf weer aktueel. Zoals in alle Westerse landen drukt de dure dollar ook in Nederland de koopkracht naar beneden. De regering voorspelt een inflatie oftewel prijsstijging van slechts 1.5 procent maar men oordeelt dat algemeen te optimisties. Koningin Beatrix was op staatsbezoek in Denemarken en heeft daar in een nogal betekenisvolle rede aangedrongen op Deense medewerking in het Europese integratie proces. De kranten berichtten overigens maar weinig interesse voor het koninklijk bezoek. Het Deense publiek blijft er aardig koud onder.

Den Uyl demonstreerde weer eens zijn Gereformeerde kom-af in de Kamer. In een felle rede bezwoer hij het CDA om toch vooral niet naar rechts af te glijden. Hij haalde kerken, de christelijke vakbeweging en zelfs

Vervolg op pagina 19 ...

John Van Harmelen

Onder de Streep

Hij kon niet geloven ...

Daar zit hij dan tegenover mij in mijn studeerkamer op een vrijdagavond tegen twaalven. Ik wilde eens met hem praten. Ik miste hem in mijn catechisatieklas, en ook in de kerk. Ook de jeugdvereniging werd niet meer door hem bezocht.

Het was niet gemakkelijk om een afspraak met hem te maken. Uiteindelijk wachtte ik op hem bij het uitgaan van de fabriek, en toen ik hem zag zei ik: Peter, ik verwacht je vrijdagavond tegen twaalven in de pastorie, en zeg nu niet dat je geen tijd hebt om dan te komen. Ik wil met je praten. En met een "tot ziens vrijdagavond" nam ik afscheid van hem. Hij kwam die vrijdagavond.

Ik kan niet geloven

Peter was een flinke jongen, had een goede positie op de fabriek. Maar ... ja er was een "maar" in zijn leven. En hij vertelde: ik ben van gereformeerde afkomst. Mijn vader is hoofd van een christelijke school. Ik ben door mijn vader en moeder goed opgevoed, christelijk opgevoed. Maar ... ik kan niet geloven. Daarom ben ik eigenlijk de deur uitgegaan, en heb mijn werk gezocht ver van huis. Ik weet dat mijn ouders elke dag voor mij bidden, maar ik kan niet geloven. Toch is er diep in mij een verlangen dat ik het kon, al was het alleen al om mijn ouders.

Ik dacht: ik *kan* niet geloven kan betekenen ik *wil* niet geloven. Dat kan zijn: afkeer van Jezus Christus. Het kan echter ook zo zijn dat het gezegd wordt in grote spanning. Er is zoveel strijd in het jonge leven. Ook zoveel bestrijding. Ook van de duivel.

Ik zei: je zei dat je vader hoofd van een christelijke school is. Dan weet je dus ook wel door hem dat geloven is aannemen wat God zegt. Daarop vertrouwen, er amen op zeggen. Misschien heeft je vader ook wel eens dat bekende verhaal verteld dat een onderwijzer gebruikte om de kinderen duidelijk te maken wat geloof is.

Niet doen hoor

De onderwijzer legde een gulden op zijn lessenaar, en zei: "die is voor het kind, dat hier het eerst komt en hem oppakt. "De kinderen lachten en keken elkaar aan." "Niet doen hoor," zeiden ze: "er zit wat achter." De meester herhaalde zijn aanbod. Ze lachten nog harder. En intussen klemden ze stevig de knikker of de cent vast, die ze in hun hand hadden. Nog eens bood de meester aan: "Wie hem weghaalt mag hem houden!" Toen liep één van de meisjes naar voren: "hà hà" lachten een paar jongens hardop, "die vliegt er in." En een ander meisje zei: "wat een dwaas!"

Maar het kind nam de gulden van de lessenaar, en toen de meester zei dat ze die gulden heus mocht houden, hield ze het geldstuk triomfantelijk in de hoogte. Alle andere kinderen zetten grote ogen op, en zeiden: als we dat geweten hadden! Domme kinderen, niet?

Er zijn er echter veel meer op de wereld die zo dwaas zijn. Ze blijven stil op hun plaats zitten en houden hun eigen bezit krampachtig vast. Ze vertrouwen de Here Jezus niet, zelfs niet als er iemand in hun omgeving is, vader of moeder b.v., die hun geloof tonen!

Kijk, op die lessenaar lag tenslotte maar één gulden voor het eerste kind dat naar voren kwam. Bij het kruis van Christus liggen echter schatten voor ieder die opstaat en naar dat kruis komt.

Mijn doop verplichtte mij

Als iemand zegt: ik kan niet geloven, dan is dat erg jammer want geloven dat is iets heerlijks. Het is aannemen wat God in de Bijbel, in en door Jezus Christus, zegt, en daarop vertrouwen. Dat is geen kwestie van aanleg, van aard, van karakter, als was de één een leeuwerik die omhoog vliegt de zon tegemoet, en de ander een slachtkip, die ter nauwernood de schutting haalt. Het is niet zo dat iemand die driftig is het niet kan, en één die zachtmoedig is, wel.

Je wordt er toe geroepen, je wordt gevraagd. Je behoeft niet tegen wil en dank te geloven. Maar als je gelooft dan zeg je toch: ik moest, of ik wilde of niet. God trok mij. Het evangelie trok mij. Mijn doop verplichtte mij. Ik werd geroepen en ik kon niet langer weigeren.

De Here Jezus bracht een offer aan het kruis dat genoegzaam is voor alle mensen. *Ons Kort Begrip* zegt het zo mooi: Door de straf op onze zonden te dragen bevrijdt de Here Jezus Christus ons van de toorn Gods over onze zonden, en Hij begiftigt ons met een eeuwig leven door aan God's wet volmaakt te gehoorzamen.

Daar ligt alles in wat een zondaar nodig heeft. En je weet heus wel dat je een zondaar bent. Het staat er met jou niet goed voor. Bovendien loop je weg van God. Je bent voor Hem op de vlucht. Daarom kom je niet meer in de kerk en op de catechisatie, en op de jeugdvereniging.

En je weet het, je doop zegt het al, dat er zonden afgewassen moeten worden. Erfzonde, en ook verkeerde daden, en nog veel meer verzuimde daden, waardoor je een zondaar voor God bent. Van al die zonden moet Christus je los maken. Kun je dat nu echt niet geloven? De redding is vlak bij!

Geen drinkwater

Het is als met die schepelingen die ergens in de buurt van Brazilië met averij aan hun schip, enkele mijlen uit de kust, ronddobberden. Ze hadden geen drinkwater meer aan boord. En ze hadden zo'n dorst. Dorst die niet gelest wordt brengt uiteindelijk de dood.

Er waren reeds tekenen van uitputting. Ze seinden hun laatste S.O.S. door de aether: help ons, wij hebben geen drinkwater! En het enige antwoord dat ze kregen was: Gooi de emmers over boord! en haal ze op! Maar dat kon toch niet. Dat was geen hulp. Dat zoute water zou hen de dood aandoen.

Ze geloofden het sein niet. Tot er één was die het er op waagde. En hij proefde. Het water was zoet! Toen dronken ze en kwamen door nieuwe kracht aan land. Want de geweldige Braziliaanse Amazone rivier stuwde haar zoete water kilometers ver de zee in. Ze dreven midden in dat zoete water, de redding! En ze wisten het niet, en toen ze de reddingsboodschap kregen geloofden ze het eerst niet.

Zo is het ook met veel mensen. Jezus Christus is vlakbij. Hij maakt los van de zonde, Hij redt. En ... velen geloven het niet. Gooi toch de emmers over boord en haal ze op. Drink (het levenswater om niet) en leef.

Het is toen een heel lang gesprek geworden die vrijdagnacht. De Hemelse Vader heeft het ook gezegend. Wat een vreugde toen ik laatst ergens preekte, en ik die meester's zoon onder de diakenen aantrof in de kerkeraadskamer!

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida. In z'n artikelen schrijft hij over z'n jaren als dominee in Nederland en in Canada.

Nieuw middel tegen hondsdolheid?

(Canadian Scene) — In zuidwestelijk Ontario wordt dit najaar een nieuw middel tegen hondsdolheid uitgeprobeerd door vossen een vaccine toe te dienen in een gebied begrensd door Goderich, Blyth, Seaforth en Bayfield.

Men is van plan om 13.000 'baits' (lokazen) te verspreiden met gebruikmaking van laagvliegende vliegtuigen. Men kan later aan de vossen zien of ze het lokaas opgegeten hebben.

Van 1 April 1983 tot Maart 1984 zijn in Ontario 1618 huisdieren en wilde dieren met hondsdolheid gesignaleerd en 72 procent van deze dieren waren skunks en vossen. In 1983 zijn in Ontario 2402 mensen behandeld die door dolle dieren gebeten waren, en de meesten hiervan waren honden en katten.

Dit is de eerste keer dat we een vloeibaar vaccine aan het proberen zijn, zo zei de Minister for Natural Resources Alan Pope.

'Het stemt tot genoegen dat de ontwikkeling van lokazen op dit gebied gelijke tred houdt met de ontwikkeling van nieuwe vaccines. Hopelijk zal het leiden tot een vermindering van het aantal gevallen van hondsdolheid in de provincie.'

Het gebruik van een vloeibaar vaccine is een nieuwe manier voor hondsdolheid onder vossen. In het verleden werden pillen verborgen in stukjes gehakt en dit vaccine nam dan effect wanneer het in de darmen van de dieren aankwam. De nieuwe vaccine is vloeibaar en komt gelijk al bij de bek in aanraking met het dier. Dit nieuwe lokaas bestaat uit een stukje foam dat omgeven is door was en vet en uiteraard de vaccine. Dit is weer verpakt in plastiek en daaraan is weer een lever gebonden om de vossen te verschalken.

Deze lekkernijen worden uit het vliegtuig geworpen aan de rand van bossen, in gravel pits of ander ruw land, in velden met laag struikgewas, enz. Men blijft echter minstens 100 meter weg van boerderijen, huizen en wegen.

Als men succes heeft met dit nieuwe vaccine dan gaat men het overal in Ontario gebruiken in 1985.

Is de fuut aan het uitsterven?

(Canadian Scene) — Men zegt in Canada wel dat niets zo eenzaam is als een meer zonder fuut en het Conservation Council of Ontario heeft onlangs de vrees uitgesproken dat er in de toekomst dan veel eenzame meren zullen zijn in de provincie.

Er zijn verschillende factoren die het voortbestaan van de fuut bedreigen in Ontario's 250.000 meren, aldus een artikel in het *Ontario Conservation News*.

'De nesten van de vogels worden vaak bedreigd door menselijke handelingen. Er komen steeds meer motorboten en zomerhuisjes en dat leidt er toe dat de nesten verstoord worden, maar daaraan is wel wat te doen met goede voorlichting.'

'Ernstiger factoren zijn de vervuiling van het water, hetgeen voortplanting van de vogels bedreigt en het tevens moeilijker maakt voor de vogel om zich te voeden.'

Waar we mee moeten beginnen om dit probleem op te lossen, zo zegt het Council in dit artikel, is ons een betrouwbaar beeld vormen van het aantal futen in de verschillende gebieden. En die tellingen dienen regelmatig plaats te vinden.

De meeste eigenaars van zomerhuisjes hebben de boel al op slot gedaan in verband met de komende winter, maar de Ontario Lakes Loon Survey van het Long Point Bird Observatory gaat het hele jaar door. Het project wordt financieel gesteund door de Canadian Wildlife Service, het Ontario Ministry of Natural Resources, the North American Loon Fund en het World Wildlife Fund (Canada).

Daarnaast is echter ook de hulp nodig van mensen die de fuut in leven willen houden en van eigenaars van zomerhuisjes die mee kunnen doen aan dit project.

Verdere inlichtingen kunnen aangevraagd worden bij Dr. M.K. McNicholl, General Manager, Long Point Bird Observatory, Port Rowan, Ontario, N0E 1M0.

Killer bees

... vervolg van pagina 17.

probleem is hier dat er te weinig bijenkoningingen zijn.

Canadese iemkers importeren ieder jaar bijen uit de Verenigde Staten. Aan het einde van het seizoen worden de bijen gedood, de honing wordt verzameld en in het voorjaar wordt met nieuwe bijen begonnen. Zodra de 'killer bees' de zuidelijke Amerikaanse staten beginnen 'over te nemen' dan wordt daarmee tevens onze voorziening van bijen en koninginnen bedreigd.

Het B.C. Science Council heeft een bedrag van $110.000 aan Winston beschikbaar gesteld om te proberen onze bijenteelt onafhankelijk te maken van de invoer uit Amerika.

De karakteristieken van een bijenkorf zijn die van de bijenkoningin en het is mogelijk dat de Europese bijen die wij thans uit de V.S. importeren te zwak zijn om zich te verdedigen tegen de invasie van de 'killer bee'. Als we niet snel maatregelen nemen, dan gaan de iemkers grote problemen tegemoet.

Persoverzicht

... vervolg van pagina 18.

de konfessionele omroepen er bij om het CDA ervan te overtuigen dat een verrechtsing fataal zou kunnen zijn voor het christen-demokraties denken. Een waarschuwing die mijns inziens ook aan deze kant van de oceaan ter harte genomen kan worden.

Reagan's pleidooi voor minder regeringsbemiddeling heeft blijkbaar ook in Nederland navolging. Het Christelijk Werkgeversverbond vindt dat de regering veel te laks is met de overdracht van overheidstaken aan partikuliere bedrijven.

Ik zou graag wat sappige uitdrukkingen uit de Nederlandse pers voor U hier weergeven maar de beschuldiging van vulgariteit zit me niet in de kouwe kleren. Ik wil niet verantwoordelijk zijn voor de vulgarisering van Calvinist Contact. Ik heb het woordenboek er eens op nageslagen en ontdekt dat "vulgar" ook gewoon beteken "Behorend tot de gewone man" zegt mijn woordenboek onder anderen. Zo zal ik het maar opvatten. Ik ben nooit anders geweest en hoop nooit anders te worden.

Carl "Gewoon" Tuyl

CANADA SAVINGS BONDS WORDEN VERKOCHT VANAF WOENSDAG 24 OKTOBER

Canada Savings Bonds zijn één van de beste manieren om uw spaargeld te investeren. Er zijn verschillende goede reden daarvoor: Canada Savings Bonds zijn gewaarborgd en gegarandeerd bij de Canadese regering. Het rente-tarief is goed en als u uw geld nodig hebt, kunt u de bonds inwisselen wanneer u maar wilt.

Daarom hechten zoveel Canadezen waarde aan Canada Savings Bonds. Hier volgen enkele punten die belangrijk zijn voor dit jaar's uitgave .....

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• U kunt kopen voor een aanvangsbedrag van $100.00 tot een maximum aankoop van $75.000.00.

• U kunt kiezen tussen het incasseren van de jaarlijkse rente, of het bij het aanvangsbedrag voegen, zodat u daarover dan ook rente ontvangt.

• U kunt uw bonds inwisselen wanneer u wilt, zonder renteverlies na de eerste twee maanden.

Hier volgt belangrijke informatie, ook over eerder uitgegeven Canada Savings Bonds die in uw bezit zijn .....

• Alle geldige bonds die u nu in uw bezit hebt zullen ook de 11¼ % rente ontvangen voor het komende jaar.

• U wordt geadviseerd na te gaan of u bonds in uw bezit hebt van de series 27 (uitgegeven in 1972) en series 30 (uitgegeven in 1975) Deze bonds vervallen op 1 november 1984 en er wordt een contante toeslag uitbetaald op die datum.

Meer informatie over Canada Savings Bonds kunt u verkrijgen bij elke bank en elke plaats van investering. U weet het, verkoop van de nieuwe uitgave kan elk ogenblik ingetrokken worden. Dus, koop uw bonds zo spoedig mogelijk.

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Our daily bread

Give us this day our daily bread. Matthew 6:11

In this petition it looks as if we ask for *little*. The word "bread" points only to what is necessary for our livelihood. No more than that.

We do not pray for luxury. When God gives us more than we need, he increases our responsibility. Moreover we are taught to ask only for today. The fulfilment of our needs today is not sufficient for tomorrow.

Yet, in this petition we ask for *much*. Even if you only think of bread, a tremendous ongoing process is necessary before it is on our table.

It includes grain which has to be sown and needs sun and rain and harvesting. It demands trade and transportation. Moreover the whole economy of a country and of the world is involved. We must be employed and have money to buy it. We can only consume it when we are healthy. Furthermore, not only bread, but all things which belong to the sustenance of our lives, requires such a process.

And finally we ask for *our* bread. This means that we ask not only for ourselves, but also for our neighbour, even our neighbour far away in the third world.

We ask that all these things together may be realized and proceed normally and smoothly. That's quite a complex network of items.

We must go a step further. We ask for the most. I think of Jesus' word: "Man shall not live by bread alone, but by every word that proceeds from the mouth of God."

Only when God speaks will we have bread. We ask for His daily care. We do not only ask for the gift, but we ask for the providential love of the Giver. Eating for a child of God is not only testing what goes from the plate to the mouth, but tasting the grace of the Lord in it.

And this reminds us that also our bread is merited by our Lord Jesus Christ.

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